

Frances Gibb looks at English and sees why 'prac. crit.' has lost favour

Great tradition's end is near

The traditional notion of English studies, equated with the Cambridge school of criticism and later imbued with the philosophy of F. R. Leavis, is dying fast. Practical criticism, the close analysis of isolated texts, which has been its backbone and central activity, is increasingly under attack.

The doubts are not new. Five years ago L. C. Knights, then a professor at Cambridge, sent a memorandum to members of the faculty asking what was to be done about the teaching and practice of practical criticism. The examiners' report that same year noted "very little relation between practical criticism as it generally appeared in the scripts and the kind of questions which serious readers are asking about literature today".

And, in a sense, the doubts are endemic to English studies, as Christopher Ricks, now professor of English at Cambridge, declared, "essentially at a time of economic crisis".

But the doubts have now crystallised from a vague unease into alternatives, both to the form and content of English studies. Several streams are discernible; there are moves to relate literature more closely to its social and historical context; a greater emphasis on language; and a growing interest in theory, particularly Marxism and structuralism.

One reason is the changed economic and social climate. Since the late 1960s, students have more and more demanded closer links between universities and society; a breaking down of the Ivory Tower's walls. The economic crisis has brought cries from educationists for "relevance". The two together are causing what was once a private and personal activity to become public; more objective and definable and, therefore, more easily justifiable.

As one professor put it: "People feel the need for solutions, not at any rate aids, of a kind wider than the cultural and individual; something more political, more based on what's happening in the total system, more aware of big external factors such as poverty, the Third World, television."

The rapid expansion of departments, particularly in the new universities, has created room—both physically and ideologically—for new ways of seeing and testing, and for Leavisites, Marxists, and structuralists, to exist side by side.

This attracts—or at least opposition to—practical criticism, however, are only to the extent that it embodies certain values now considered obsolete. Dr Michael Green, a lecturer in the Centre of Contemporary Cultural Studies at Birmingham, said: "Practical criticism is now discredited; one can only teach Leavis as some sort of critical approach now infinitely remote. His whole approach to mass culture is just not accepted."

There is no hostility to the activity as such, therefore. "If practical criticism is said to be boring," Raymond Williams, professor of poetry and drama at Cambridge, said, "almost anything you do in English has no point: the whole reason for English disappears, which may or may not be right."

There is, however, awareness of the problem that it makes English too academic and thus in a "not belong" part of English," Richard's phrase, it seems to "separate the activity off".

But, as Christopher Ricks pointed out, "if you don't set aside a time it doesn't get done. Or it only gets done at that time, the setting aside a time for speaking to the children. It needs to be kept alive but with awareness of that difficulty."

He did not see the point in having examinations in practical

criticism. If Donne, Lawrence or Eliot are taught properly, some part of what one does is how words cooperate with each other, he said.

At East Anglia, some attempts are already being made to meet these new demands: dropping the practical criticism paper in its existing form of gobblets (lumps of isolated text which students date and analyse) in favour of texts with information and context given, and about which students can then make informed comment.

One big change, then, is the move to relate literature more closely with its historical and social context; to pay more attention to the literature/life equation, as one lecturer put it, assuming, significantly, that there was already a literature/life dichotomy instead of a continuum.

The result is a surge of interdisciplinary courses, mainly found in the new universities (Sussex, for instance, puts particular emphasis on this) and also polytechnics, where the titles of BA humanities, or BA English studies, are opposed to BA English, is some indication of the attempt to embrace other areas.

The interdisciplinary courses are still struggling to become more systematic. In addition to the "joint" (for example, English with history) seminars at East Anglia there are now English studies seminars, which are intended to be more integrated than the "joints", and are taught by one lecturer rather than two, each preaching his own doctrine.

David Painter, a lecturer at UEA, said: "Joint seminars lead to the misconception that in some way the two subjects are equal and balanced; each hasn't the same amount to give the other. They're also very difficult to teach and the dialogue between the lecturers tends to exclude students. The new interpretation is not that two disciplines have to be linked, but that kinds of material have to be approached from a social and cultural perspective."

Another lecturer there, Dr Robert Hodge, says as a development of the Leavis approach, "It is a moralistic treatment of literary works, which is making statements about the life of the author and the student."

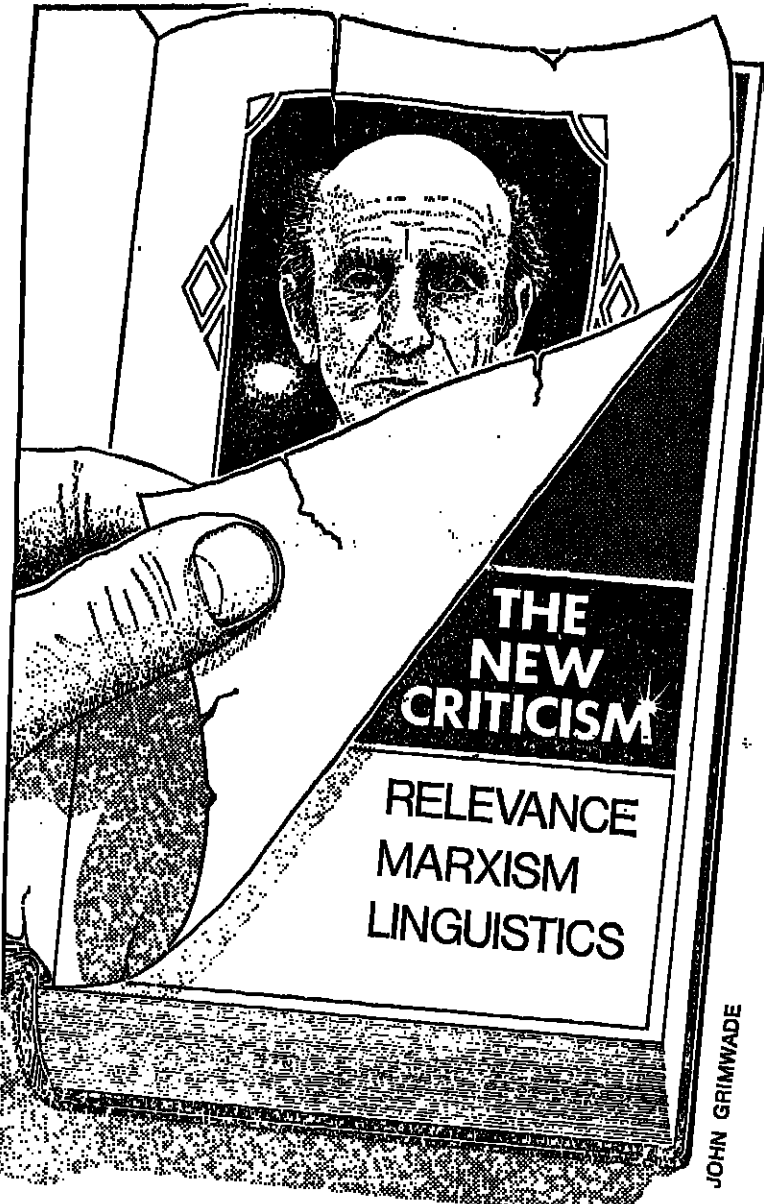
Another offspring of the growing emphasis on literature's social context is cultural studies, which links literature not only to other disciplines but also to other media. This is partly because of the value of such a link in itself, but partly also because of the lack of stimuli in modern literature.

Michael Green commented: "We have nothing to get excited about in the way that Eliot and Richards had over the great works of the early twentieth century, so we have to look at contemporary media, other forms and other countries."

The work of the Birmingham Centre is moving increasingly away from literature and therefore the university's English department, he said. Cultural studies was now far wider than originally conceived by Richard Hoggart, and embraced many other topics. "At the moment going on in the centre," he said, "if one sets a bright student who wants to study English contemporary culture, English novels are not very high on the list."

Cultural studies is more often in the polytechnic partly because of the faculty structure in universities, which makes cross-disciplinary study difficult. At Birmingham, cultural studies was forced to become a separate department and, recently, the centre "quite strong" in the English degree course, was voted out of the English department as Michael Green said.

This is part of the resistance to interdisciplinary studies in general.



First, from a large body of conservative students, who still need to define themselves in terms of a single discipline and are suspicious of mixtures.

Second, to the very idea of making literature more relevant by relating it to its historical context ("literature is not remote just because it does not deal with current social realities; it deals with central and profound individual experience and therefore cannot be remote," John Holloway, professor of modern English at Cambridge, said).

Third, on the grounds that "it's all within the discipline, anyway." At many universities the ways departments are organized means resistance to interdisciplinary studies on purely practical grounds. At Birmingham for instance, according to Professor J. M. Sinclair, professor of modern English language, the structure does not reflect changes in student demand and, for the first time, the numbers for single honours in English are matched by the numbers for combined honours.

While on the one hand this move towards placing literature in its social dimension is a move away from the "new criticism" philosophy of analysing texts "in isolation", it can be seen at the same time as a move back to a more authoritarian situation, and therefore is at odds with the anti-authoritarianism that often goes with the inter-disciplinary movement.

"English departments may before have been personally authoritarian, with one professor in a small department; but not the subject in itself," Professor Ricks said. "With interdisciplinary studies, there is increasing use of specialist knowledge, so that you have to take someone's word for it that this is what Marx, for instance, meant. So there is a loss of authority involved. Authority, as it were, has been lost."

The second major change in English studies, and one which also challenges some of the Leavisite foundations, is the growing emphasis on language. Recently, the centre "quite strong" in the English degree course, was voted out of the English department as Michael Green said.

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hostile to linguistics, partly because the kind of linguistics dominating America and Britain at that time was, in some ways, hostile to literature.

Language study has traditionally been confined to Anglo-Saxon or middle English departments, but now there is a growth of the study of language, its nature and its functions, as a discipline in its own right, under the label of linguistics. There are also increasing attempts to bridge the language/literature divide and revert to the unified study of English as it existed before its separation in the 19th century.

Language study may even replace practical criticism as the central feature of an English course; a view already held by Michael Green: "Language is the one crucial component of an English studies degree, and it is the one that is most in demand. It is the one that is most in demand, and it is the one that is most in demand."

"Formerly it included anything written in English, but there has been a neglect of language, not just in the sense of grammar and phonology but of the use of language, both in and outside literature."

"Cambridge was now making a very conscious effort to get some of 'that more active work' back into the whole of the tripos, he added. At Birmingham also, Professor Sinclair said they had been striving for 10 years to integrate language study and literature fully, and now had almost succeeded. All English students take a compulsory course in English language.

The division is deeply rooted, however, and Lancaster, which recently started out with one department for both language and literature, has now reverted to two.

Increasingly, linguistics is a fact of life in English departments and can now be taken as a 25 university credit at all the polytechnics, offering a degree course in English. But the process is slow; many departments, even those with particularly good reputations for English studies, are still "at under-graduate level."

A concern with the techniques of writing is one spin-off from the growing importance of linguistics. Dr David Craig pioneered such a

course at Lancaster, but there is now another at Birmingham. Students study a model of writing such as a children's story, and then attempt to reproduce the technique employed. The emphasis is on writing as a craft rather than a creative activity.

"The idea is to make students use a literary text from the other end," Dr Lodge explained. "It's very difficult to teach, but if it works, a student absorbs technical terms in a painless way and learns what is involved in creating a text."

The literary exercises are a welcome alternative to a much more traditional approach. "English are only asked to write essays in a increasingly turgid, abstracted way, for instance, 'appearance and reality in Hamlet,'" Dr Lodge said.

A similar line of study is going on at Hatfield Polytechnic, where Dr Eugene Winter, head of English, and Mr Michael Ross, a lecturer, are looking at new approaches to linguistics, using "analysis language beyond the sentence."

"Much of linguistics was looking at the sentence in isolation, which was very artificial," Dr Winter said. "They are looking at how a context affects the meaning of a sentence; how it 'switches off' all its sentence's other meanings; and the relation of clauses; for instance, how one clause predicts another."

The aim is to provide literary criticism with an adequate discourse analysis; a way to study systematically larger texts as opposed to individual sentences as they appear in a text.

Apart from the renewed attempt to make English studies a more rigorous discipline (which has always gone on to some extent), its growing importance of linguistics is also a sign of changing attitudes to the study of language, which is no longer regarded as a "background academic pursuit."

Despite greater respect accorded to theory, it is the constant complaint of the theoreticians (whether Marxists, structuralists or others) that the theories are adopted to another approach—rather than the approach being adopted into the pluralism of the department. However, is that the jargon of a particular theory denies access to it, ultimately, to the study of literature?

Marxist criticism is gaining ground and small but influential groups of Marxist critics can be found in the new universities; a sign not only of the growing interest in theory, but also of that growing emphasis on the social/historical context of literature.

Dr Hodge at East Anglia, said that Marxism was too important now to be dismissed as it would have been five years ago. "With the influence of the late 1960s, young lecturers began to look at literature in a different way, and their influence, numerically, is considerable."

Structuralism is another offshoot. As a method of describing language as a system of signs it has its own logic, and it is the logic of the "new criticism," particularly I. A. Richards, and Linguistics, particularly the work of Ferdinand de Saussure, which has been the likely successor to the Leavisite school of practical criticism, hostility among others is strong.

A recent article in the *Cambridge Review* which attacked structuralism in general and Roland Barthes in particular, said that Barthes made literature into something remote from the interests of the ordinary reader. There was no doubt that such an approach had a compelling charm, it went on, "since it was his disciples into hierophants, the act of reading, into a 'rite'."

Dr Stephen Heath, a lecturer at Cambridge, said that resistance to structuralism had been in two stages: first, opposition to a second, opposition to a third.

The first stage was when structuralism was rejected outright as part of the general hostility to theory, he said. The second was when resistance broke down a little, and some departments, feeling that they were not revitalizing English studies on structuralism for this purpose, which is to refurbish English studies, but without actually changing it, he said. "This is structuralism, the role of 'techniques of practical criticism' as under Richard's influence, and in France it is closely allied with Marxism, and in England, there are two camps:

those who see it as one with Marxism and those who see it as a historical and therefore apart.

"At the same time, however, it has called into question the tenets of humanism," Dr Heath said. "There is no centre in a sense; just systems and oppositions. The individual is no longer seen as the source or conductor of meaning, but as a real sense is displaced from any kind of central position. It questions the whole place of the author, expressionism, representation."

There was a tendency for English departments to seize on structuralism to satisfy student demand," he said; "But it is not a question of importing it wholesale into English studies; it involves displacing central, existing assumptions and working from that."

Structuralism is just one of several approaches to English studies cropping up; some inter-disciplinary, some closely allied to linguistics, and others related to neither movement. As one professor said: "Much of the energy that used to go into, and be got out of, English literature is now located, centrally, in other areas" and these might include semiotics, psycho-biography and hermeneutics.

Psycho-biography, as the application of psychoanalytic techniques to reports (in documents, letters or behaviour, draws a neat neat around history, literature and psychoanalysis.

Dr Nicholas Phillipson, a lecturer in history at Edinburgh, explained its purpose. "What I want to do is to describe the regulators—(defined as the terms in which a person orders his relations with his family and friends)—in someone's life; isolate the history and the times which he refers back to as moments when his roles got snarled up."

Interpretation lay in seeing what consistency there was in actions, he said. One had to rely on informed but personal intuition. "Social history of the 19th century is not necessary for understanding Jane Austen," he added.

"I'm not anti-Marxist, but there are variables which affect people who write creatively, and you are going to be able to say much less about these variables in terms of the experience of a group than of an individual. So you are forced back on straight biography in which the subject is the individual's frame of reference. Only by doing so will you be able to throw light not only on social realities, but on the manner of how a text is constructed."

Hermeneutics, or the study of interpretation, has been researched by Dr Michael Macdonald, Reader in the Education Technology faculty at the Open University. Hermeneutics had its origins in nineteenth century German protestantism, he explained. It evolved as a method of judging the validity of different biblical texts.

The intention is that from a theory of interpretation a method of interpretation should result, but there are doubts as to what is reached as a result of the method, he said.

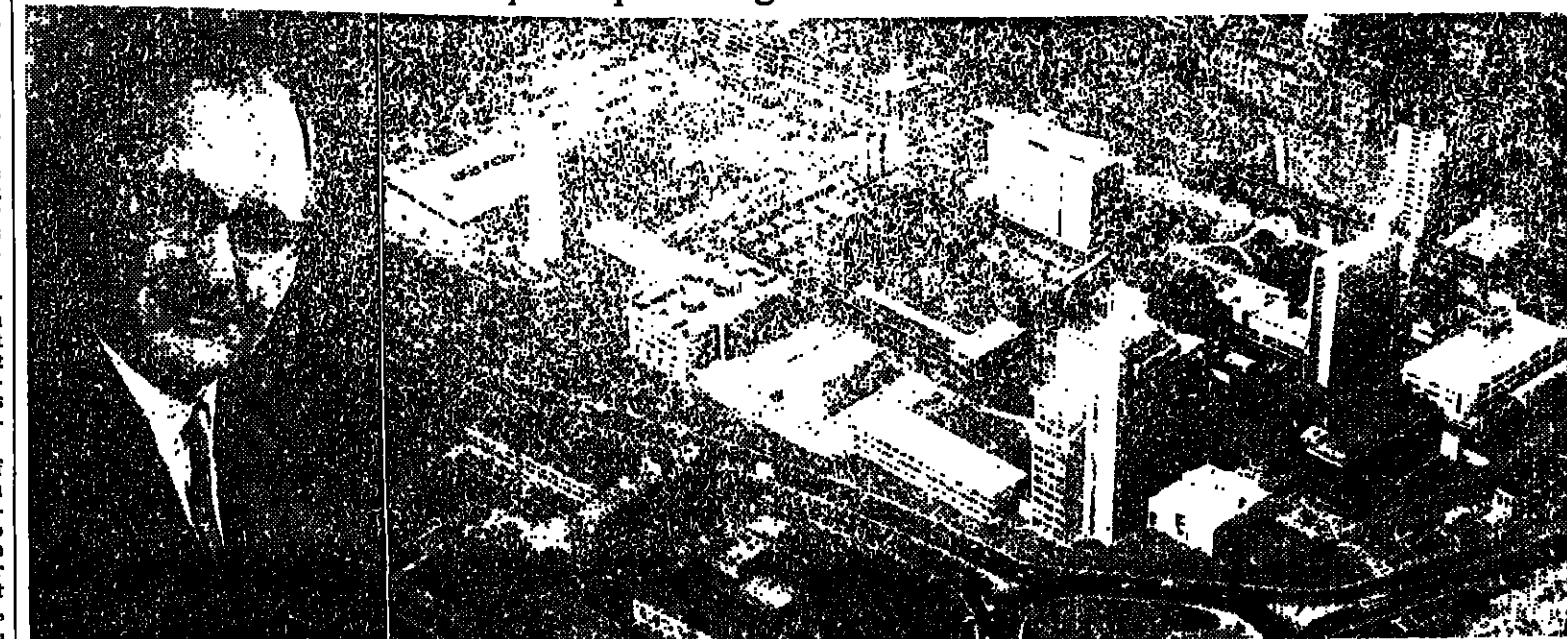
The debate was whether one could use the method of interpretation as a result of a systematic analysis of several interpretations. "Leavisites say 'copy me and you will learn'; one must try to articulate the foundations of one's understanding; if one doesn't, how can improvements ever be made? To advance literary criticism one has to articulate its methods."

With all this experimenting, the size of English studies seems to be one of academic pluralism. But it is not a position it can afford to adopt comfortably; two main streams, the social/historical study, and the "new criticism" school, with cross-disciplinary study, and the "new criticism" school, with increasing attention paid to the social/historical study, and the "new criticism" school, with increasing attention paid to the social/historical study.

The question is whether the sub-branches—both of content and of organization—will redefine themselves to embrace the new developments, or will allow themselves to be tied off by other disciplines. The linguists may provide a link: on all sides there seems to be a belief in the centrality of language study and an A-level English Language in schools is now shortly expected.

A shift to language is significant, not only in the short term, as the end of the traditional studies but also in the long term, as the potential threat to the whole notion of literature as distinct from other written texts.

Tim Albert interviews the principal-designate of UMIST



Professor Robert Haszeldine and the UMIST campus.

A colonel to lead Lord Bowden's army

Though he says he knows it is difficult to become a colonel in one's own regiment, Professor Robert Haszeldine, head of the department of chemistry at the University of Manchester Institute of Science and Technology, says he is looking forward to taking over the hot seat as principal of the institute.

He will succeed Lord Bowden, who is retiring in the autumn after 23 years as principal. "Lord Bowden has been a unique personality as well as a fine leader," he says. "But I think it will become clear as time goes on that a different style of principal will emerge."

Professor Haszeldine was born in Manchester 50 years ago, but is reluctant to talk about his early background. "After all, we don't ask students things like that any more." After a brilliant career at Stockport Grammar School, and Birmingham and Cambridge Universities, he now has doctorates in science and philosophy from both institutions.

"Basically I'm a scientist," he says. "I like to research into problems before coming to conclusions, to think them out carefully."

He says that Lord Bowden tempted him away from Cambridge—where he was assistant director of research in the department of chemistry—with a vision of a glowing future in his old home town. At the age of 32 he became a professor; he liked the concept of a university of high quality that can do high-quality academic work combined with work that is industrially relevant," he says.

He has been at UMIST ever since, publishing over 400 papers, presiding over substantial growth in the size of his department, picking up a wide range of honours and duties (Fellowship of the Royal Society, the Meldola and Colday-Morgan medals, member of the SRC Chemistry Committee and governor of Brunel Institute of Technology), and gaining a reputation within the institute of being tough, and a skilled administrator.

He says he works hard and long, rising at 7.15 and working late into the night. "I have this ability of being able to switch off and into another activity, to deal with work with as much intensity as I can muster—and then forget it." His wide range of listed relaxations include mountaineering, fell walking and rock climbing, and he owns a cottage in the Lake District, where he says he tries to go at least once a month.

Looking ahead he says there are going to be some difficult decisions to be made which he is not going to be liked by everybody. "Things like the redeployment of resources, like not being able to have all the chairs or appointments or new department that people might want."

He says he is not worried by the number of overseas students, and that, according to figures in a recent letter to *The Times*, the proportion is not increasing.

"Our ability to attract students from abroad is good and as long as the students are highly intelligent, want to learn and are willing to work then we will continue to accept a number of them."

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"It is clear from the financial situation of the country that universities have to make economies. This they have done, and we have come to the end of this particular line."

"But if the universities are to continue to produce men and ideas which are to play a powerful role in the future then we must not sit down and wait for more money from the University Grants Committee. That's not going to be enough. We must find it from elsewhere, and that means mainly from industry."

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Carnegie warns of need to fight public apathy

Public disillusion with higher education and widespread scepticism of its claims were threatening to lower the priority higher education should be assigned in the allocation of scarce resources, Mr Alan Pifer, president of the Carnegie Corporation, warned last week.

In his foreword to the corporation's annual report, he said that this loss of confidence was nothing short of a national tragedy.

It had already done extensive damage by default. America was settling for a negative future of "stagnant institutions, plagued by low morale, unable to meet the damage by default. America was uncommanding international respect".

He called for a new consensus on higher education in America's scale of priorities and values. This must begin with strong leadership from Washington. There was now a "modest thaw" after the long freeze in White House relations with the academic world, but conciliatory gestures were not enough.

The main responsibility for higher education lay with the States, which until recently had a good record of support. But now there was a negative attitude to higher education now greater than among State officials.

Their harsh criticisms of university staff could be quite shocking, Mr Pifer said. Some States seemed determined to reduce great public universities to the status of purely local institutions.

This short-sighted negativism and

the deep resentment of the business community must be changed. Higher education affected the lives of all Americans: their economic well-being, health, the environment, security and other facets of their existence. The fund of high-level intellectual capital was not a permanent asset and wasted rapidly if neglected.

Mr Pifer said how the academic community should stop trying to sell higher education on its economic benefits. This played into the hands of those who said economic returns were no longer worth the investment.

Instead, the appeal should be "on the much more legitimate grounds that higher education helps individuals develop intellectual abilities, humanistic understanding and aesthetic sensitivities that will enable them to enjoy life more fully and contribute more effectively to the general welfare of mankind."

Colleges should also press ahead with reforms they had started—many of them to correct the excesses introduced by the expansion of the 1960s. In meeting new public needs, liberal arts should not be sacrificed.

Unnecessary costs should be cut and shorter degree courses introduced—a sure way of winning public support. Many university teachers should also work harder.

Finally, higher education should review all its operations, eliminating self-interests and making sure it conformed with the highest ethical standards.

A day in the life of...

Few university presidents have much idea how to use their time best, a study has found. Their work days are long and full, but often fragmented, they seem to behave according to the whims of the rule that they must respond to as many demands as is humanly possible.

The study, by Dr James Glenn, from the University of Texas at Austin, will be delivered as a paper to the British Sociological Association next month.

It is based on detailed logs, covering two weekdays of 35 college and university presidents, a record of contacts and requests directed to them, and an account by each president of how he allocated his time.

Between 8 am and 6 pm, a president spends 65 per cent of his time on campus, most of it in his office. The rest is spent out of town (16 per cent), in town but not on campus (10 per cent) and at home (9 per cent).

While on campus, a president is alone only a quarter of the time. Otherwise he is always with people, and has little time for reflection, reading or writing anything other than letters and memos.

Of the president's time, 45 per cent is devoted to dealing with administrators, 28 per cent to staff, students and university trustees, and 27 per cent to outsiders. The two main categories which occupy his attention are administrative matters (22 per cent) and public relations (21 per cent).

Young publishers

A group of Harvard undergraduates has set up a publishing company to give young editors and writers a practical introduction to publishing. It is believed to be the first of its kind run by college students.

Top research body may be split

A Bill that has aroused strong opposition from some Canadian scientists will soon be introduced into the Ottawa Parliament to split up one of the major science research councils. It follows recommendations from a senate committee on science policy which is now beginning more hearings into the state of Canadian science.

The Bill, originally scheduled for last December, will be put forward by the Ministry of Science and Technology. It removes from the National Research Council its duties of awarding research grants to universities, though its research activities are left intact.

The senate committee, headed by Mr Maurice Lamontagne, of Quebec, said combining both functions could lead to conflict. There was a danger that research grants to universities would be switched to the council's laboratories.

The Senate committee, originally set up in 1967, held extensive hearings some years ago. It published three volumes of findings on the state of Canadian science.

Last December there were further hearings, mainly, as Senator Lamontagne explained last week, to find out whether its 85 recommendations had been put into effect. The findings will probably be published later this year.

Federal government spending on science has reached an all-time low of 4.16 per cent of all federal expenditure. Senator Lamontagne said this was mainly caused by the Government's austerity measures.

His committee does not deal with the place of science in education, as education is the responsibility of the provincial governments. Most university scientific research is controlled by three research councils: the Medical Research Council, the National Research Council and the Canada Council. By a historical custom, they are all responsible to different ministries—respectively, the Ministry of Health and Welfare, the Ministry of Labour and the Department of Science.

There is talk in government and scientific circles of regrouping the research councils under one ministry, responsible for all scientific research. But no proposals have yet been made.

Positive bias probe under fire

A special committee, which includes some of the most distinguished figures in American education, has been appointed to advise the Government on "affirmative action"—special efforts to increase the proportion of women and blacks in universities. Its first meeting took place in Washington last Friday.

The committee, responsible to the Secretary of Labour and the Secretary of Health, Education and Welfare, was attacked almost the day it was announced last month.

It means a slowing-down of the Government's efforts to force universities to hire more teachers from minority groups.

Others, who believe affirmative action has become an impossible burden on universities and colleges, want the committee to curb Government "interference".

The chairman is Dr Robben Fleming, president of Michigan University. The members include the presidents of Harvard, Princeton and Notre Dame, the associate director of the Carnegie Council on Higher Education, and representatives from universities in Texas, Tennessee, Oklahoma and Alabama.

Grants fund hits trouble

The Department of Health, Education and Welfare has run out of money for student grants. In an embarrassing recent exchange with Congress, the Department revealed that it was \$180m short, and asked for permission to spend some of next year's money to make up the difference.

Congress has reluctantly agreed, but has had some harsh words for HEW. The appropriations subcommittee accusing the Office of Education of Bureaucratic ineptitude, saying students were made to suffer because of mismanagement. Indications that there would not be enough money first surfaced last

November, long before President Ford's request for 1976 and 1977 was made. The Office did nothing then to warn Congress, and later excused itself by saying it had to "double-check" its figures.

The reason for the shortfall is that for many years students who were entitled to Basic Educational Opportunity Grants applied for them this year than HEW had forecast.

Meanwhile, the Commissioner of Education, Mr. Bell, has since said his office now needs another \$500m for next year's grants, in addition to the \$180m for this year.

Virginia prepares to meet Iranian naval 'invasion'

Old Dominion University is shortly to begin negotiations with Iran to establish a naval training school for up to 1,000 Iranians in Norfolk, Virginia.

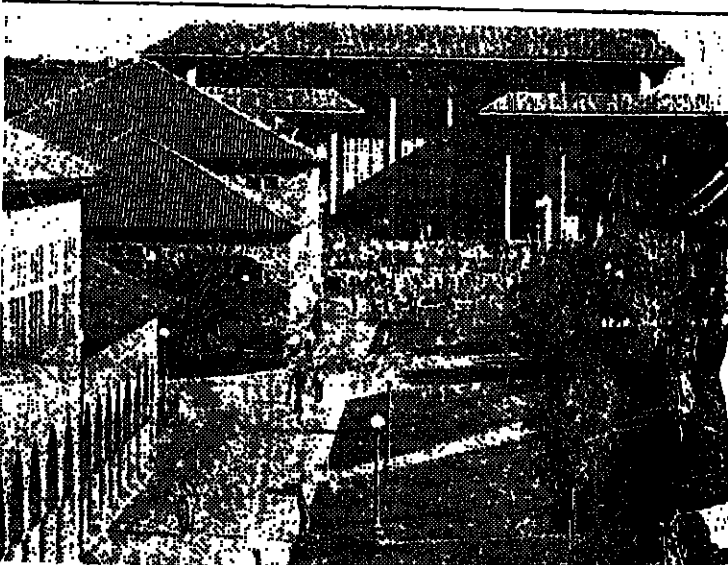
This will mean the largest single concentration of students from a foreign country in any American university, as one in 10 undergraduates would be Iranian.

The Iranians want a complete prototype naval academy which can be transported to Iran after eight years. They will pay for the buildings and donate these later to Old Dominion for general university use. The programme would draw together all Iranian naval students who are scattered throughout America.

The programme would bring considerable revenue to Virginia, as old Dominion is a State university. Iran would pay the full economic cost for each student. Any agreement is subject to final approval of the State Legislature and the governor.

Iran has approached several other universities, in San Diego, Massachusetts and elsewhere around the coast. Its requirements were nearness to the sea and a university with a school of engineering. Old Dominion satisfies both, and is close to the United States Navy main base.

Last month the university senate voted overwhelmingly to go ahead with negotiations. Iran has tried, so far successfully, to avoid publicity about the plan, which was a straight contract, would not fall into this category.



Stanford: cutting book costs.

Libraries plan 8m volume link-up

Two major universities in California, Stanford and Berkeley, are considering merging their research libraries, which would produce a joint library of over eight million volumes, the largest outside New England.

The proposal, put to an open hearing last week at Stanford, has been extensively discussed in the senate and is likely to be approved soon.

The scheme would include a coordinated acquisitions policy; direct borrowing rights for teachers, graduates and academic staff at both universities; reciprocal lending rights to eligible users of all campus libraries, except undergraduate libraries; and several daily trips moving books between the two libraries.

The two universities, which are only 50 miles apart, already have extensive library coordination. They have allocated \$50,000 each for a joint acquisitions programme.

They reckon they could make substantial savings by not duplicating areas of specialisations. For example, Stanford might collect materials on Alaska, Switzerland and Africa. Berkeley could concentrate on Holland, Scandinavia and South East Asia.

Dead-cert gamble falls flat

"One Tuition" a three-year-old scheme, only bought by six Stanford students for \$1,500, has failed to live up to its hopes. Purchased with enough money to fund their college education, she has fallen victim to a "black-out" strike. Unable to afford her upkeep, any

Cuba's universities are a cornerstone of Fidel Castro's 17-year-old Permanent Revolution. Paul Moorman reports from Havana

In search of the new man: from ivory tower to factory floor

Turn into the square facing the imposing facade of the main building of the University of Havana at almost any time of day and you get an armed student, dressed in combat clothes, guarding a memorial to Antonio Mella, the student who founded the Cuban Communist Party in 1925.

Carry on up the steps through the mock-colonial arches and into the first quadrangle. It looks like the traditional universities look all over the world—except that you can count on one hand the number of students there.

Two basic principles of Fidel Castro's 17-year-old administration are enshrined here: "Be Prepared, the Enemy is Everywhere" and "No Study Without Work."

What makes the situation so different in Cuba from the many other countries which live on slogans of one kind or another is that here there seems to be no special case: higher education has to make its own contribution to the Permanent Revolution just as do the go-go dancers at the Tropicana night-club.

More than in any country, except China perhaps, the universities are a part, rather than apart from, society.

The installation of one common, all-pervasive idea—the building of a super-efficient showcase workers' State with the accent on producerism, not consumerism—begins early: throughout the country a vast network of fully equipped kindergartens, open from six in the morning till seven at night, takes children from the age of 45 days to six years, when primary school starts.

Emphasis through orderliness is the name of the game. The lack of idling class in the nursery school is visible in the astonishingly neat, dawning to discover that Che Guevara's concept of *el nuevo hombre* had already been introduced: as I entered one classroom of four-year-olds I was greeted with a chant of "Welcome to our school where we are preparing to become new men."

And so on through primary school, where each child is made responsible for a patch of vegetable or fruit garden or takes part in cleaning the school or packaging things like tea, up to urban secondary schools such as Havana's Pedro de Valdivia, where the 4,500-strong V. I. Lenin Vocational School, with its departments for making baseball equipment and sports clothes and its small factory where Cuban-designed computers, televisions and radios are wired up.

It is, however, in the "schools in the country" that the fusion of work and study can be most clearly seen. At these secondary boarding schools nearly half of every day is spent in the fields. Pupils from town schools are also shipped to the country to work for seven weeks a year.

Coupled with this manual work are large doses of Marxism-Leninism which is on the curriculum of every school. The "Yankee menace" 90 miles across the sea in Miami is constantly invoked.

It is from such a background that students arrive at university, the only type of higher education institution in Cuba. Once there the four to six years, depending on subject, leading to the licence, the first degree, are split up into one-third lectures, one-third off-campus work

and one-third individual study—on average, a formidable 20 hours a week for each activity. Like everybody else in the country, students get one month's holiday a year.

Hitherto, there have been few selection problems—if anything, there have been not enough students to meet the increasing demands for highly trained manpower. In 1959 there were 16,000 students in the country; today there are 83,000 and it is proposed to expand this to 140,000 by 1980, according to Professor Oscar Fernandez, vice-rector of the University of Havana.

Coherent as the system is, all these extra numbers are coming from its not clear, especially as it is freely admitted that faculties were decimated in the years immediately following the revolution when the professional classes left for Miami in their thousands. Of 220 academic staff in the medical faculty at Havana University, for example, all but 13 went to the United States.

With an estimated one million pupils in basic secondary and higher secondary education by 1980, the extra numbers are clearly going to be hard put to maintain the present system whereby all those finishing their pre-university year (at about 17) have the right to go to university.

It is likely that many students will have to study subjects where there are no teachers, rather than the allowed "luxury" of their first option.

Already, of course, choice of subject is largely dictated by manpower needs. Of Havana's 54,000 full-time and part-time students, for example, 14,000 are studying some branch of technology and bare 6,000 Spanish language and literature. The desired ratios are achieved in two ways: each applicant for a place lists the subjects he wishes to study in order of preference. When his highest quota is full, he is offered his second option, and so on. And the emphasis in the schools is overwhelmingly on technical subjects: exceptional talent must be shown before a pupil is encouraged to specialise in the humanities.

After technology, the second most subscribed field of study is teacher training: 10,000 student teachers are enrolled at Havana this year as part of a continuing drive to provide over more schools in a country which has cut its illiteracy rate from 23 per cent in 1959 to virtually nil today.

A total of 7,000 are studying various branches of the humanities: 6,000 economics, 5,500 medicine, the same number agriculture and about 4,000 pure sciences.

Manpower planning continues after graduation: without exception, every graduate has to do three years' "social service" in any part of the country to which he may be sent before he can start his career.

This usually means a posting to a remote area where his newly acquired professional skills can be put to immediate practical use. One small "perk" in what otherwise seems an almost "perkless" society is that the period of social work may largely cancel out the normal three years' obligatory military training—though even here the official argue that young people see military service as an honour rather than something to be avoided.



Research takes place largely outside the universities.

Two higher degrees can be obtained after the licence: the Candidate Doctor of Science and the Doctor of Science. These are roughly equivalent to the British MA and PhD.

Students accepted for possible future academic careers return to university after their three years' social service and spend a further three years as research assistants. They may then be taken on the permanent staff as ordinary lecturers; after another five years they may expect to be assistant professors and after a further five years, provided they have published original research work and can speak at least two languages, they can be considered for a full professorship.

An assistant professor can expect to earn around 600 pesos a month (about £450 at the present tourist exchange rate) and a full professor about 750 pesos. Along with doctors and architects, academics are among the most highly paid groups in a country where the average monthly wage is under 200 pesos.

But very cheap essential foods and clothes almost everywhere, the absence of nearly all consumer goods in the shops, mean that the difference in life styles between the top and bottom wage earners is less than might appear.

Outside the gargantuan University of Havana, with its two additional campuses at Pinar del Rio and Matanzas, there are three autonomous universities: Oriente has 16,000 students, Las Villas 8,200 and Camaguey 4,600.

Each undertakes research though the main thrust of Cuba's development in this sphere is concentrated on 150 research centres, belonging administratively to the universities and directed by the planning board, the National Council for Science and Technology.

Most prestigious of the research institutes is the National Centre for Scientific Research. Built just outside Havana in 1965 as a post-graduate teaching institution, it now researches this work with advanced research in chemistry, bio-engineering, bio-medicine, cattle and plant health and electronics.

At the time of its construction, the centre's main shortage was lack of staff to man it: the mass exodus of the professionals to the United States meant a skeleton staff of 82. Today this number has risen to 1,285, of whom 22 per cent are full-time researchers, 26 per cent middle-level technicians and 52 per cent research assistants.

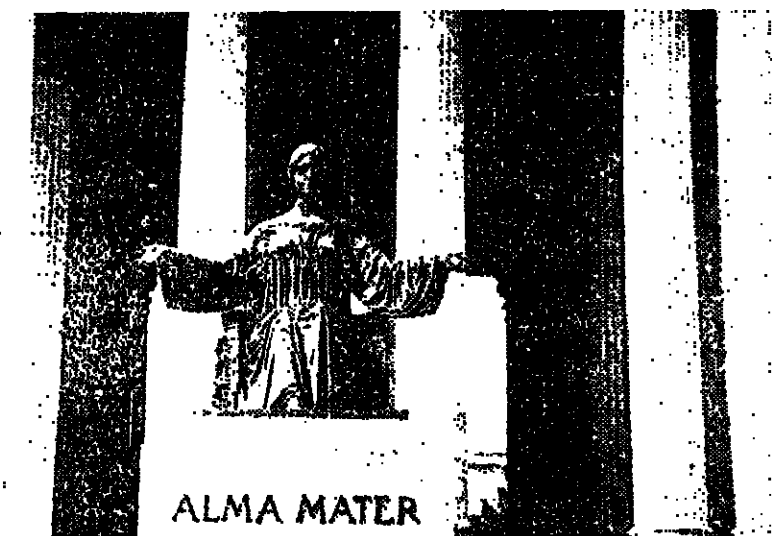
Of the 255 researchers, 102 have a Doctor of Science degree and the rest are working for one. Astonishingly, it was not until 1969 that Cuba was able to award its first post-revolutionary doctorate. By 1980 it is planned to double the number of full-time researchers.

Because of the departure of many senior academics from Cuba after the seizure of power by Dr Castro, many of the most important posts in the Centre are held by very young people. The average age of the researchers, for example, is 29. And the director of postgraduate studies, Dr Pedro Valdes, is only 26.

Dr Valdes was part of a rare reverse brain drain. His father, a doctor, left Cuba in 1946 to work in the United States because he could not find work. He returned with his family after the revolution. Dr Valdes recalls that in his early days at the Centre it was usually a couple of students passing on information he had acquired to other students: there was almost no formal structure of supervision.

In 1966 some 90 per cent of the Centre's work was pure research as against only 10 per cent applied research. Now it is about 60 per cent—40 per cent in favour of applied work and the gap is expected to widen to 70 per cent—30 per cent by 1980, and thereafter stay about the same.

Principal areas of research currently being conducted at the Centre include the biochemical detection of hereditary diseases and the detection of minimal brain dysfunction in children; the use

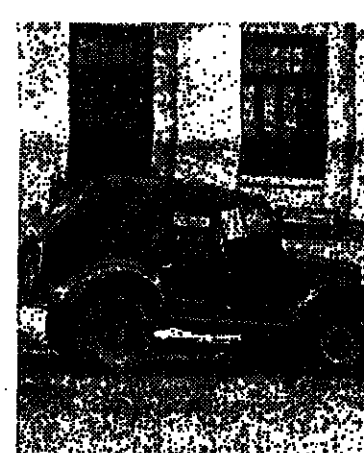


Havana University's traditional entrance is misleading.

aspirin for the treatment of diarrhoea in newborn cows; the treatment of mumps in young cattle using anaesthetics; and the separation and purification of iron and chromium from the country's large nickel deposits on an industrial scale with the aim of developing a small steel industry.

Ongoing work is being done, too, on how the human body reacts to exposure from dust and other by-products of the sugar industry. And in the neighbouring National Computer Research Centre work is being developed on the production of Cuban-made computers: last year 80 general-purpose digital computers were built.

At the other end of the scale, life-long learning is alive and very well in Cuba. An extensive adult education system has been developed, catering for those who never went to school, those who left after primary school at the age of 12 and those who stayed at secondary school without doing the final year necessary for entry to higher education. It is thus possible for an adult to study all the way up to university entrance level from scratch.



Academic transport at Havana University.

Once such an adult qualifies for university he studies exactly the same curriculum as his full-time counterpart, but on a Saturday evening basis. He is allowed up to two years more to take his degree.

At present, and crucial to the understanding of the roles of work and study here, 57 per cent of the students of Havana University are part-time. The pattern is repeated throughout the country.

The adult education programme grew out of the literacy campaign of 1961, acknowledged as outstandingly successful by UNESCO, during which more than 700,000 illiterates were taught basic reading skills.

In all, over 600,000 working adults are now taking part in some kind of evening course or another: 312,000 (of whom 40,000 are over 40) are doing primary level work, 122,000 secondary school studies and 123,000 attend so-called workers' faculties, studying to get university degrees.

A major problem is getting enough teachers to cope with this apparently insatiable demand for better qualifications. There are 10,000 teachers giving primary level instruction to adults, but of these 6,000 are simply teachers who are literate; at secondary level there are 6,000 qualified teachers out of a total of 7,300 and in the workers' faculties 4,500 of the teaching force of 5,500 are qualified.

Dr Tomas Tapanes, director of adult education at the Ministry of Education, told me that the aim by 1980 was to have established a completely parallel system of workers' education corresponding to that in the schools, with all teachers at all levels fully qualified.

Another task for the period was to give all adults a reading level of 12-year-old. It would then be possible, sometime in the mid 80s, to scrap the primary level courses for adults. It is now compulsory, as it was not before the revolution, for all children to attend school at least until 12, and this is soon to be raised to 16.

Considering that classes take place for three hours four evenings a week, finishing at about 8.30, Tapanes said he was satisfied with the first year drop-out rate of 8 per cent and with the 15 per cent figure for those who do not complete the course. He admitted frankly that day release courses were impracticable in Cuba's present economic situation.

Expenditure figures about anything at all are hard to come by in Cuba: the budget, for example, is never made public; and since 1970 even the sugar cane harvest returns have come under the category of a "State secret".

To argue that some of this secrecy seems excessive in a society pledged to "mass participation" in decision-making is to invite the bald answer that the United States is capable of using any information to try and harm the country.

But if the exact figures on education remain concealed, it is none the less apparent to even the most casual observer that the investment has been enormous since the revolution.

Schools abound. And all are adequately, if not abundantly, stocked with equipment. Learning goes on from the cradle to the grave, even though outside the universities the material rewards for academic qualifications may not be much higher than those of a skilled worker. More than three million of the country's nine million population are engaged in some kind of study.

The reasons for the revolutionary Government's intense preoccupation with education are both ideological and practical. According to Mr Raul Ferrer, Minister of Adult Education, "society can only be changed by a 'new man', who is hungry and thirsty for the transmission of culture and knowledge".

But it was no use creating a few "new men": it was necessary for all sectors of the country to be involved on a lifelong basis. It is very noticeable wherever one goes in Cuba that the most prominent slogans on display are not those of Dr Castro but of the revolution's two key intellectual mentors, Che Guevara and Jose Marti, the nineteenth-century leader of the country's struggle for independence from Spain.

Practically, a shortage of skilled manpower has been the Government's major domestic headache since the revolution. While more than willing to accept massive aid from the socialist bloc, Dr Castro has always insisted on keeping the physical presence of "advisers" to a minimum.

A desire for independence, bred from centuries of colonial exploitation, runs strong despite continual lip-service to the principles of "international solidarity".

There is little likelihood, however, that the present vast educational exercise will lead to an explosion of ideas or intellectual energies with this system. The way subjects are taught, together with the compulsory study of Marxism-Leninism from the earliest age through university, ensures this.

Cuba, as Dr Castro once said, may be "like a great school". But it is not yet the free-thinking which got you to the top of the class.

BOOKS

The reconstructive imagination

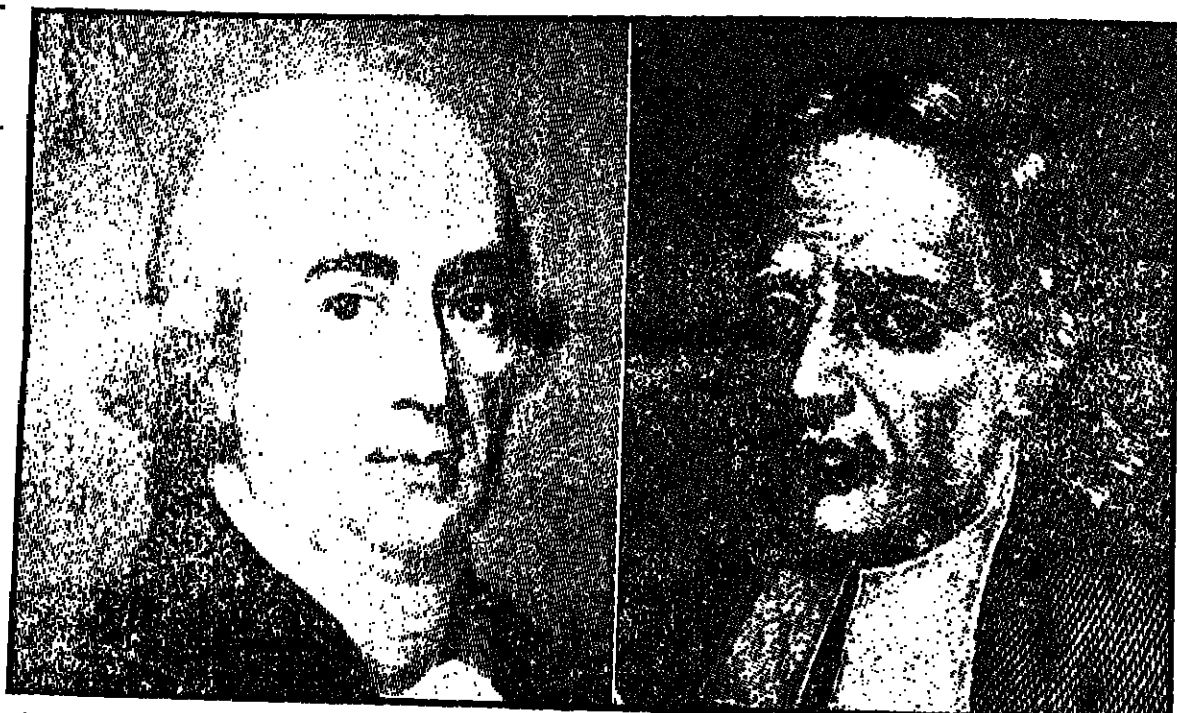
Vico and Herder
by Isaiah Berlin
Hogarth Press, £6.00
ISBN 0 7012 0362 5

It is understandable that thinkers whose practical moral and political conclusions are unattractive or merely unfashionable, or whose ideas have been used by disciples to reach such conclusions, should be deemed to have little of worth to say. Understandable but not necessarily pardonable, for God may not always have the best times and intellectual insight may not be a monopoly of respectable values. Critics of the Enlightenment, or even those who simply stood outside its main stream, have often suffered such dismissal. How can those who, one or another, ridiculed the faith in reason, the value of freedom of thought, the notion of the scientific understanding and purposive reconstruction of society, the possibility of social progress, who exalted the group above the individual, the claims of instinct, prejudice and myth above reason, social hierarchy above equality, authority above liberty, how can they have anything of value to tell us about the nature of society or about the means by which we can properly understand it?

Isaiah Berlin, who has long had an interest in these generally ignored thinkers, sets out in two characteristically brilliant essays on Vico and Herder to redress this imbalance, to show that at least in these two cases the ignored or misunderstood outsiders had novel and historically momentous insights into both the nature of human arrangements and the nature of any real knowledge of them. These are he insists, necessarily partial sketches, limited to what was original and significant, and to those round ideas which support or surround their central theses on history and historical understanding.

In Sir Isaiah's picture, the dominant perspective is the rejection by both Vico and Herder of the notion of a fixed human nature. For Vico, the nature of man is not static, but is subject to constant change, and the force that drives this change is man's own efforts to identify and comprehend, to order and shape the world he inhabits. Men's creations, in whatever form, are not means to an end, but are themselves the end, the logical or spiritual nature, but are rather means of communicating or elaborating visions of the human drama and human destiny. Whether collectively or individually realized, these visions are culturally cohesive, each distinct, each reflecting its own unique mode of thought, feeling and response. While there may be patterns of development common to all cultures, the content of each culture, the inner meaning of its communal life and achievements, is inimitable and necessarily ephemeral.

It is moreover beyond recovery by those fixed within their own categories of thought or, what is to say the same thing, those who project such categories on to an unrelenting human nature. Understanding of alien historical cultures requires then the peculiar effort of entering into the symbolic world of those cultures; they can be grasped only in terms of the peculiar when they are expressing what is involved here is a kind of knowledge wholly distinct from knowledge of the physical universe, indeed wholly beyond the traditional deductive and empirical categories, a knowledge to do not with causes, but with purposes. The achievement of such knowledge demands a special capacity, what Vico calls *fantasia* and Sir Isaiah translates as "reconstructive imagination", the ability to work oneself into a picture of the perceptions of reality. Nor is this historical understanding an inferior imitation of scientific understanding, the best that can be done by the scientifically minded in difficult circumstances. For understanding at its deepest levels is a prize won by makers not observers.



Vico and Herder

Since men make their own history, then other men may possibly, with an effort, of the "reconstructive imagination", understand it in a way that they cannot possibly understand a world they have not made, the physical world whose purposes are accessible only to its Maker.

For Sir Isaiah, Herder's most original intellectual contributions overlap and mesh into those of Vico. The three dominant motifs in Herder's comprehensive if not always coherent account of the philosophies he labels populism, expressionism and pluralism. Men reach fulfillment, he believes, only as members of identifiable communal groups. Only as participants in culturally and more particularly linguistically defined communities can they capture the vision or energy necessary to create their culture. The life-giving group, its thought, cultural not a political unit, the *Genius* is a political person: which is why Sir Isaiah uses the term "populist" rather than "nationalist". What creates the solidarity of these groups is a common language, which is expressive of a particular and unique perspective on and appreciation of things. Men's spirituality, expressed in all their ways of making and using language, but most especially in their arts, finds release in this common symbolic life. What they create are not artifacts whose value or beauty or significance is independent of their creators; they are modes of expression, forms of language, that can be appreciated and appreciated only by those with sufficient empathetic sensitivity to enter into scales of value and perspectives on life other than their own.

Artistic, indeed any human, achievement can be measured only against the intentions of the artist and the potentialities of his peculiar cultural environment. Each in terms of its own priorities, its own patterns of thought and emotion, and not through the application of some universal and absolute good; the true, the beautiful, the good, indeed, are not only different but also incommensurable. The best that can be said is that they merge into a single, autonomous whole. So, implicitly at least, Herder asserts a radically novel pluralism of values; and on this notion that the time-honoured one, that all desirable qualities and objectives can be harmonized, that the ideal is single not many, simple and uniform not various and variegated.

Clearly, Sir Isaiah goes in Vico and Herder to find, in the single movement, two instances of the same intellectual revolution which posed a challenge to the hegemonic ideas and ideals of the dominant culture of the western intellectual tradition and which provoked moral, aesthetic and social debates still alive and as vigorous

resolved. Central to this revolution was a new view of history and culture, a view that emphasized the unique and the particular, claimed an understanding of complexity and diversity, urged humility before the strange, unusual and different, sought to understand not to condemn. Above all, it asserted that men are more than or at least different from objects in nature. The subject as the rest of the physical universe to mechanical laws. They are actors not merely acted upon, creators not merely elements in a created world, imposers of purposes not merely responders to causal pushes. But men create their world, not as artists. They seek to express what is in them to be expressed, they seek to present a vision, fables, languages, social institutions, habitual styles of thought and patterns of response, even their actions, are not, or are not all, always, instrumental; they are, in some much more important sense, expressive.

They are not simply means to ends outside the creations "themselves" not simply aimed at the moulding of objects, things of objective beauty, or the construction of prudential mutual arrangements, means of satisfying given wants. We do not act always (and perhaps in act) as purely economic agents, weighing the cost of activity against the benefits of want-satisfaction; our activity is the way in which we come to know (one language or another) of things. Given this, any true knowledge of men and their world involves often an entry into alien territories, for which not only are no maps but whose landscape cannot be charted by the cartographical symbols we use naturally and rightly to plot out our own environment. To enter this distant world of strange symbols, we must work ourselves inside the skin of alien men, see as they saw, feel as they felt.

Clearly, Sir Isaiah does not see Vico's revolution, and we can follow him, as he does, as a "new" is a stark condition of the Enlightenment. If the philosophes are thought to have been firmly committed to ideas of a static nature, the scientific study of the inevitability of social and moral progress, the existence of absolute standards on which all human progress and historical societies can be judged, these were, of course, not thought but they were pressed. The importance of past philosophy in the and resides in the fact that the issues which they raised are live issues which we raise. This claim is made by Sir Isaiah, he calls it a "linguistic" philosophy, and not with the "new science" but with the "old science" of the past. It is a claim that his head still seems to be in a fight with Voltaire.

subjects which approach most nearly those of the philosophes. Vico's questioning of Cartesian rationalism had its parallels among the philosophes. The Newtonian model was not acceptable to all as a basis for social investigation; and what was involved in the application of "Newtonian" principles to society was a matter of dispute. The posing of immutable principles of human nature as a prerequisite of any realistic or constructive social science was a cardinal precept in tradition did not embrace all the philosophes and there were many who looked to an alternative, a historically based social science. The attempt to identify and to explain cultural differences was not un- known to the age of Montesquieu; and the superiority of modern European culture did not go unchallenged in the age of Diderot. Faith in the inevitability of progress was by no means universal. Many were pessimists and even the most optimistic usually believed that there were now to hand new tools of progress which men could use, given energy and will and good fortune.

There is enough here to blur any sharp contrast between the Enlightenment and the "new science". But of course all of these ideas, even if combined, do not add up to the "new science". In particular, it could be said, the use of history as a basis for social science meant only the uncovering of mechanical laws of development, the absorption of causally determined sequences in social growth; and the idea of progress, even if muted, did not necessarily assume some absolute ideal against which past and present could be judged. This is true, but these are also ideas to which Vico and Herder respectively subscribed. Vico in his theory of the three stages of history, and Herder in his ideal of *Humanität*. To this extent, if there is a contrast between Enlightenment ideas and the "new science", it is a contrast that reveals itself within Vico and Herder's own writings.

This is perhaps to point out that Sir Isaiah has not done what he never intended to do. Quite explicitly, he is concerned with what he foresees as the intellectual developments. Yet the book leaves an interesting ambivalence in its wake. He shows unmistakably his sympathy with the intellectual revolution wrought by Vico and Herder, his sympathy with the "new science". Yet his mind seems to be in a fight with Voltaire. The importance of past philosophy in the and resides in the fact that the issues which they raised are live issues which we raise. This claim is made by Sir Isaiah, he calls it a "linguistic" philosophy, and not with the "new science" but with the "old science" of the past. It is a claim that his head still seems to be in a fight with Voltaire.

Jack Lively

Perceptions

Causal Powers
by R. Harré and E. H. Madden
Blackwell, £4.75
ISBN 0 631 16040 X

The authors of this book are a return on the part of philosophers of science to a conception of the world as an interacting system of causal agents, very much in the spirit of the philosophy of Locke. They adopt Locke's distinction between the *phenomenon* of a particular kind, in being "essence", on the one hand, and its constituent parts and members, which are the cause of its "real essence", on the other. Such an ontology they claim to be essentially, though not exclusively, common sense, and they are offering a solution to the twin weaknesses in philosophy, and particularly the philosophy of science, which they attribute to the "real essence" of Hume. Instead of the possibility we find in scientific theory being merely logical in nature, it is a reflection of the necessity in the world, and explanation in terms of natural laws, of logical necessity. It returns to the world, and to the problem of the rationality of science, Hume remarks in the *Enquiry* that it is only the supposition of a necessary connection between the evidence of the memory; by reducing necessity to a psychological effect he thus undermined the rationality of the scientific enterprise. By their return to natural necessity the authors claim to have saved the situation.

Knowledge, for Hume, was confined to matters of fact and relations of ideas. With respect to the former, Hume's view that the perception of causality and the perception of bodies, both common elements introduced by the mind led to the attempts of *Mechanics* and his successors to reduce all natural statements, both common sense and scientific, to statements of mere relations of ideas or sense-data. In this regard the authors fail to dislodge Hume from his position. The fact that we use causal language in describing our perceptual experience, that point was made by R. B. Braithwaite in his *Perceptions of Discovery* (1959) is no way of showing to the causal element in these experiences is objective. Moreover, the elements of Michotte and Gellman quoted by the authors surely support Hume and not the authors, for they concede that they cannot refer to some or other physical grounds, but do not show how their schema of things can resolve the difficulties that led Hume to his. The other elements of the schema, the scientific theories, in which the laws of development, the absorption of causally determined sequences in social growth; and the idea of progress, even if muted, did not necessarily assume some absolute ideal against which past and present could be judged. This is true, but these are also ideas to which Vico and Herder respectively subscribed. Vico in his theory of the three stages of history, and Herder in his ideal of *Humanität*. To this extent, if there is a contrast between Enlightenment ideas and the "new science", it is a contrast that reveals itself within Vico and Herder's own writings.

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The authors claim to be offering a fundamental change of direction in the philosophy of science, and the book is therefore commendably aimed at the professional philosopher of science, and not with the "new science" but with the "old science" of the past. It is a claim that his head still seems to be in a fight with Voltaire.

Colin Wright

Men-at-arms

International Terrorism and
World Security
edited by David Carlton and
Carlo Schenker
Croom Helm, £7.95
ISBN 0 85664 272 X

Anthologies based on conference proceedings are rarely uniformly excellent or wholly bad—mostly, like this one, they are a mixture of the two. *International Terrorism and World Security* consists of some 20 papers presented at the 1974 conference of the International School on Disarmament and Research on Conflicts.

The first section deals at some length with different issues associated with the growth of international terrorism over the past decade. The longest and most common sense, and they are offering a solution to the twin weaknesses in philosophy, and particularly the philosophy of science, which they attribute to the "real essence" of Hume. Instead of the possibility we find in scientific theory being merely logical in nature, it is a reflection of the necessity in the world, and explanation in terms of natural laws, of logical necessity. It returns to the world, and to the problem of the rationality of science, Hume remarks in the *Enquiry* that it is only the supposition of a necessary connection between the evidence of the memory; by reducing necessity to a psychological effect he thus undermined the rationality of the scientific enterprise. By their return to natural necessity the authors claim to have saved the situation.

Knowledge, for Hume, was confined to matters of fact and relations of ideas. With respect to the former, Hume's view that the perception of causality and the perception of bodies, both common elements introduced by the mind led to the attempts of *Mechanics* and his successors to reduce all natural statements, both common sense and scientific, to statements of mere relations of ideas or sense-data. In this regard the authors fail to dislodge Hume from his position. The fact that we use causal language in describing our perceptual experience, that point was made by R. B. Braithwaite in his *Perceptions of Discovery* (1959) is no way of showing to the causal element in these experiences is objective. Moreover, the elements of Michotte and Gellman quoted by the authors surely support Hume and not the authors, for they concede that they cannot refer to some or other physical grounds, but do not show how their schema of things can resolve the difficulties that led Hume to his. The other elements of the schema, the scientific theories, in which the laws of development, the absorption of causally determined sequences in social growth; and the idea of progress, even if muted, did not necessarily assume some absolute ideal against which past and present could be judged. This is true, but these are also ideas to which Vico and Herder respectively subscribed. Vico in his theory of the three stages of history, and Herder in his ideal of *Humanität*. To this extent, if there is a contrast between Enlightenment ideas and the "new science", it is a contrast that reveals itself within Vico and Herder's own writings.

This is perhaps to point out that Sir Isaiah has not done what he never intended to do. Quite explicitly, he is concerned with what he foresees as the intellectual developments. Yet the book leaves an interesting ambivalence in its wake. He shows unmistakably his sympathy with the intellectual revolution wrought by Vico and Herder, his sympathy with the "new science". Yet his mind seems to be in a fight with Voltaire. The importance of past philosophy in the and resides in the fact that the issues which they raised are live issues which we raise. This claim is made by Sir Isaiah, he calls it a "linguistic" philosophy, and not with the "new science" but with the "old science" of the past. It is a claim that his head still seems to be in a fight with Voltaire.

The authors claim to be offering a fundamental change of direction in the philosophy of science, and the book is therefore commendably aimed at the professional philosopher of science, and not with the "new science" but with the "old science" of the past. It is a claim that his head still seems to be in a fight with Voltaire.

The bulk, and the best part, of this book consists of an excellent assessment of Mundell's theory of fiscal-monetary policy mix, of the related assignment problem, and of the academic literature. It is aimed at students specialising in the theory of balance of payments. According to Mundell's policy mix objectives of an open economy with a fixed exchange rate, namely, internal and external balance, is possible with the use of two instruments, fiscal and monetary policy. The former being directed at the internal balance and the latter at the external balance. Dr. Faust's powerful critique of this method, suggesting that though it might cure, for example, a deficit in the balance of payments in a purely accounting sense, it would do nothing to remove the fundamental reasons which had caused the deficit, so that the long-run problem would remain unresolved.

Andrew Mack

BOOKS

Language in context

Power, Rule and Domination
by Stewart Clegg
Routledge & Kegan Paul, £5.95 and
£3.95
ISBN 0 7100 8337 1 and 8238 X

The clue to this intriguing book is in the subtitle: *A Critical and Empirical Understanding of Power in Sociological Theory and Organizational Life*. The first five chapters consider the concept of power. The last three use a case study of a construction site in the north of England in an attempt to explore, primarily by conversational analysis, whether and how one can see power in action.

It is possible the reader may feel a little punch drunk before he reaches chapter six. The book begins with Wittgenstein's gambit: "power" nothing other than our ways of talking about it. Stewart Clegg, I am glad to record, is not happy with such a conclusion. The mainstream of the 1970s provides a rationale for the nihilism of most sociological practice in which whatever phenomenon is being defined or explained is granted existence, through an operational definition. Yet, as Clegg reminds us, Wittgenstein has also declared that "philosophy is a battle against the bewitchment of our intelligence by means of language", so he presents possible ways out of nihilism.

His first move is to look at the community power debate—the "elitists" versus the "pluralists"—with particular reference to the work of Wright Mills and Dahl. Can one say that one analysis of American power structures is more correct than another? In order to correct this, Clegg backs up, in principle, to Wittgenstein to dis-

tinguish between language games and forms of life. This is a difficult link but crucial for Clegg's argument: "It is through raising the problem of 'why' by relating language to life, by stressing the interconnection of 'language games' and 'forms of life' that a way out of nihilism that has attached to our investigations of power thus far, will be discovered." The argument derived from this formal point is that it is not trivial but important to study "talk" in order to understand "power". Language has to be understood within a context of "practical activity" (*praxis* in Greek) but it is also an element of it, so that in organizations one may come to recognize that a great deal of work is "linguistic labour".

The concern with assuming the context within which "linguistic labour" takes place leads Clegg to re-examine the concept of rule, with particular reference to organizational life. So, for example, he rejects as inadequate some of the formulations of the currently fashionable strategic contingency and exchange theories associated with authors such as Crozier, Hickson and Blau. This is because in his judgement they operate within a functionalist framework which ignores questions about how the "rules of the game" structure the types of issue that arise for power to be manifested. They deal with appearances of power rather than its structure. How, then, to deal with this disappointing news?

Clegg's penultimate move is to return to Weber and Simmel, who located the discussion of rules in organizations within a "structure of domination". When therefore people orient their actions to rules they do so within a particular "order" which is itself a form of domination. If one explores social action with this in mind one is within striking distance of social reality and language is both a crucial part of the action and an indicator of the background assumptions that point to the structure of domination. The final move is, appropriately enough, summarized in a diagram on page 78. It has to do with a critical reflection on Clegg's application of deep and surface rules in social life. It amounts to saying that Clegg on deep and surface rules is stimulating but too restrictive unless it can be linked to the notion of "form of life", which is another way of saying that Clegg ignores the realities of domination. I will not trust myself in the face of these intricacies to paraphrase the conclusion: "Power is about the outcomes of issues enabled by the rule of a substantive rationality which is temporally and institutionally located. Underlying this rule is a specific form of domination, the progression is from domination to rules to power."

The case studies are grouped into three main periods. The first covers the seventeenth century preoccupation with ideas, and the account of language which this entailed. It is strikingly the case that when we look at the authors of the *Port Royal Logic*, we find that in a crucially important sense they did not offer a theory of meaning at all. Since Frege at the end of the last century, the theory of meaning has come to signify an explanation of how it is that public discourse is possible, of how it is, that you and I can mean the same thing by the same words. But this was, at most, only an incidental issue for the seventeenth century, and those commentators who have thought it more than that have been badly mistaken. The contention is persuasive, it is certainly true that Hobbes et al were not primarily interested in offering an account of how communication is possible.

John Eldridge

The second group of case studies, called "The heyday of meanings", forms a unity because all those considered gave answers to the Fregean question: how is public meaning possible? Included are clear, and largely uncontentious, chapters on Chomsky, Russell, the early Wittgenstein, Ayer on verification, and the theory of meaning implicit in Malcom's account of dreams. The section begins with Chomsky because his treatment of meaning and innate ideas provides a suitable bridge from the seventeenth to the twentieth century. Both Russell and Wittgenstein raise crucial questions about the connection between the grammatical and logical form of propositions, and Ayer's identification of meaning with verification is not only important in its own right, but also a way in to Malcom's ideas.

The final section, titled "The heyday of sentences", concentrates on Frege and Davidson. The chapter on Frege outlines the argument that concepts only have meaning because of their place within a theory, with the consequence that there is no possibility of translation between different theories.

The implication is that we should abandon the search for the meanings of words in terms of other entities, and recognize that there are only sentences and the uttering of them. No substantial criticism of this obscure doctrine is offered, and it is Hacking's claim that Frege and Davidson between them have successfully killed meaning. The exposition of Davidson's position is much clearer, and is to be thoroughly recommended. Davidson is attempting to give a satisfactory theory of meaning via a theory of truth, and, once again, there is the implication of a reductionist programme in which the concept of meaning is shown to be redundant. Hacking's own conclusions are in line with these developments. Yet on much argument we are told that we can perhaps now see that language is important for philosophy because ultimately it is sentences, not meanings, that such as the world, which constitute human knowledge. Without more support this conclusion is unsatisfactory and reflects a general difficulty with the book. Although there are many highlights and the matter is easy to read, we slide over too many points too quickly, with only hints as to the difficulties involved.

The bulk, and the best part, of this book consists of an excellent assessment of Mundell's theory of fiscal-monetary policy mix, of the related assignment problem, and of the academic literature. It is aimed at students specialising in the theory of balance of payments. According to Mundell's policy mix objectives of an open economy with a fixed exchange rate, namely, internal and external balance, is possible with the use of two instruments, fiscal and monetary policy. The former being directed at the internal balance and the latter at the external balance. Dr. Faust's powerful critique of this method, suggesting that though it might cure, for example, a deficit in the balance of payments in a purely accounting sense, it would do nothing to remove the fundamental reasons which had caused the deficit, so that the long-run problem would remain unresolved.

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John Eldridge

Meaning

Why Does Language Matter to
Philosophy?
by Ian Hacking
Cambridge University Press, £4.75
and £1.50
ISBN 0 521 20923 4 and 09998 6

Philosophy and language have always been intimately linked and it is worth asking both why the liaison has flourished and whether it is fruitful. This book offers answers to these questions mainly by a series of case studies which focus on three periods in the history of philosophy. From the start, the author says that he will keep clear of considering the relevance of ordinary language to philosophy and it is refreshing to be offered other issues. The strategy of the book is to consider a series of thinkers whose views involve philosophy and language, and where it is plausible to believe that what is offered is a theory of meaning. This basis of choice is didactic, and there is no attempt at, or claim for, completeness of the territory covered.

The case studies are grouped into three main periods. The first covers the seventeenth century preoccupation with ideas, and the account of language which this entailed. It is strikingly the case that when we look at the authors of the *Port Royal Logic*, we find that in a crucially important sense they did not offer a theory of meaning at all. Since Frege at the end of the last century, the theory of meaning has come to signify an explanation of how it is that public discourse is possible, of how it is, that you and I can mean the same thing by the same words. But this was, at most, only an incidental issue for the seventeenth century, and those commentators who have thought it more than that have been badly mistaken. The contention is persuasive, it is certainly true that Hobbes et al were not primarily interested in offering an account of how communication is possible.

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S. K. Nath



This detail of the decorative hand-painted tiling in the Shanghai ward of the old Charing Cross Hospital, London, S.W.1, comes from a further book lamenting the destruction of Victorian England, *Vanishing Victorians*, by Lucinda Lambton, is published by Elsevier-Phaidon at £4.95.

Balancing the country's books

The Consistency of British Balance
of Payments Policies
by Dietrich K. Faust
Macmillan, £10.00
ISBN 333 15745 1

The bulk, and the best part, of this book consists of an excellent assessment of Mundell's theory of fiscal-monetary policy mix, of the related assignment problem, and of the academic literature. It is aimed at students specialising in the theory of balance of payments. According to Mundell's policy mix objectives of an open economy with a fixed exchange rate, namely, internal and external balance, is possible with the use of two instruments, fiscal and monetary policy. The former being directed at the internal balance and the latter at the external balance. Dr. Faust's powerful critique of this method, suggesting that though it might cure, for example, a deficit in the balance of payments in a purely accounting sense, it would do nothing to remove the fundamental reasons which had caused the deficit, so that the long-run problem would remain unresolved.

John Eldridge

BOOKS

Loss and gain in translation

English Moral Interludes
edited by Glynn Wickham
Dent, £4.50
ISBN 0 460 10303 2

Langland, Piers Plowman, Selections
edited and translated by Stella Brook
Manchester University Press, £4.50 and £2.00
ISBN 0 7190 0622 8 and 0626 0

Wyatt, Collected Poems
edited by Joost Daalder
Oxford University Press, £4.50
ISBN 0 19 254167 6

The Poems of Sir John Davies
edited by Robert Krueger
Clarendon Press/Oxford University Press, £15.00
ISBN 0 19 812716 2

Goldsmith, Poems and Plays
edited by Tom Davis
Dent, £4.95
ISBN 0 460 10415 2

Sheridan, Plays
edited by Cecil Price
Oxford University Press, £5.00
ISBN 0 19 254169 2

Dr Brook's translation of parts of *Piers Plowman*, and Professor Wickham's collection of dramatic interludes, raise some interesting questions about the present position of medieval literary studies at university. Perhaps it is foolish for a non-specialist to speak up for the importance of medieval literature, but to me the great medieval works offer perhaps the broadest and deepest challenge to the nar-

rowing assumptions and indeed presumptions of today. There is no lack of interest among students, but distractions increase, and (to say the least of it) habits of grind hardly keep pace these days with over-increasing medievalism, with the result that a major challenge is likely not to be heard.

English Moral Interludes proposes to make its contents interesting to what might be called the amateur reader of medieval literature in two ways: first by dexterously modernizing the texts, largely doing away with scholarly glossary or notes (there is a good deal of scholarly information tucked away in the corners of the book); and second, by emphasizing that the interludes deserve attention for their "dramatic and theatrical virtues", their lively accessibility. The book is addressed in the first place to departmental productions or "practical class-work in small study groups", and will be useful in stimulating a general interest, at a certain level, in our earlier literature, and in providing some spirited theatrical entertainment that as such has long been lost. At the same time, one ought not to think over-highly of these relatively slight (and occasionally tedious) pieces: the collection brings what it is to be possible to call a note of gaiety into the study of our earlier literature, and that is very welcome, but one must not slip into thinking that that is the heart of the matter. The page layout, it has to be added, is sometimes poor, and often quite buries away the stanzic structure of plays like *The*

Conversion of St Paul: a pity, because its points of interest are not over-numerous.

Piers Plowman stands in another world: here is where the major medieval riches are offered. Modernizing and translating inevitably bring loss; and Langland's strong, close sharpness, or strangely boisterous precision of language, is remote from our modern whey-faced English. Why, in this "simultaneously" or "and sette it sore" turns to "thrusting it painfully", the loss is evident. Often, though, the translation does well. Where it fails, it is Modern English failing, I think, rather than Dr Brook's; and that is a doubly depressing thought for the students who find the original too hard. The introduction is a wise and serene essay that effectively invites us to see *Piers Plowman* as a great poem, even if it hardly brings out how that position is perhaps the greatest single object that offers itself as polar opposite to the world we have made for ourselves, and lies almost at the heart of medieval studies for exactly that reason.

Joost Daalder's *Wyatt* is a precious book for reason which is one word long: "Wyatt". He was one of the small number of truest poets in our language. One is tempted to call him, along with Chaucer, the great translator, so many of his poems are close translations from Petrarch or others; this edition provides such information (as well as an annotated scholarly text) with a welcome terse unobtrusiveness. But Wyatt demands always to be read as an original, because he is such a poet. "Many things happen within an hour", he slips out in a poem on a thoroughly conventional theme, and conventionality disappears against his grave, direct, flexible voice, almost the most individual in the language. One sign of this individuality is that modernizing Wyatt quite lacks the sense of taking-away-flavour that it had a little with the interludes. His language does not have a flavour, but something better.

There is more pleasure (if that is what one is after) to be got from Sir John Davies than from Wyatt, but one uses the word advisedly. Professor Krueger makes the point quite clearly in an admirable introduction to this definitive edition. Davies wrote, he says, like a Latinist composing verses on an assigned theme. The result is fluent, mellifluous and delightful, but significantly less serious-minded than some earlier scholars have thought. In fact, rereading Davies leaves the reader feeling a little self-indulged. Like Spenser, Davies's smoothness went into his poetry (I do not mean that Spenser himself is merely smoothness) and his hard-headedness into his prose. There is Ireland. I should like all the same to set one of his "gulling sonnets" in a practical-criticism exercise, and see how many were taken in by its legalistic pseudo-wit. Davies was a remarkably clever man, at the least; and since his poems have not been comprehensively edited for exactly a century, this is an important text.

Dr Davis's *Goldsmith*, and Professor Price's *Sheridan* contrast at almost every point. The former is based upon the editor's (1973) full scholarly edition of the plays, and it provides simply the texts themselves, and a very readable introduction to the plays (a full bibliography and notes, in an absolute minimum of notes, in a beautifully produced volume which is a joy to open). The *Goldsmith* volume provides a meticulously collated text of the various impressions of the plays (a full bibliography and notes, in an absolute minimum of notes, in a beautifully produced volume which is a joy to open).

Donne's renaissance

John Donne: The Critical Heritage
edited by A. J. Smith
Routledge & Kegan Paul, £11.50
ISBN 0 7100 8242 8

I wonder whether Professor Smith is quite as happy as he sounds at having to edit his account of Donne's fortunes with some not very important remarks made by Sarah Orne Jewett in 1889. Still that choice of terminus does help to make one of the points, which is that Donne, like Marvell, was better known and more admired during most of the nineteenth century in New than in Old England.

A thirty-page introduction briskly tells in a story that is already well known in outline; it would be easy to underestimate the minute care Professor Smith has given to this task, since he does not himself draw attention to it. Henceforth the ground will be firmer than before. It is by now commonplace that late nineteenth-century readings of Donne were on a more considerable scale, and at a higher level, than used to be supposed; the critical priority accorded to *Donne* and *Eliot* is not really justified. Indeed it is the kind of assumption that must, as Professor Smith says, "submit to the facts". Some of them are here.

Donne's seventeenth-century reputation started late and declined quickly. Quakerism, his association with the Quakers, and his fame as a preacher, and as the author of *Devotions*, caused a multiplication of manuscripts. Even so, wide recognition had to wait upon the posthumous collection of 1633. After 1650 the vogue was already dwindling, in preparation for Dryden's dismissive judgment of 1692: "the greatest Wk, but not the best Poet of our Nation".

Thereafter the subject rested. A

few independent spirits spoke of Donne in the eighteenth century. But Johnson's *Life of Cowley* never considered the poem written in the great Donne renaissance began with Coleridge and was fostered by many others in the nineteenth century. In the early Victorian period, the ecclesiastical antiquarianism of the age, and the moralizing of the poets, the gradual approach of the Middlemarch chapter-headings before the appearance of *Donne*.

Smith, of course, recognizes the defects of this work, and of his editor, but is nevertheless quite right to give him very high praise. He botches the job, but he does look at some manuscripts and, too important, "gave Donne his due" the general reader in a fine way, and with the strongest recommendation to read him.

It is sometimes forgotten that earlier readers of Donne had a cope with really horrible text, minor amount of work, notably of course, *Donne's*, had to be before we could read him in a way that we now can. The very high standard of sheer quality there in the ways of English satirical verse, alive to the variety with which it could swing and swing.

Chaste, pious, prudent Charles the Second, the miracle of this restoration. The wished-for blessing which Heaven sent. Became their curse and punishment.

John Donne's "The History of Insipid" brings out how pungently unworldly, how sharply satirical, was the poetic politics of the age. It brings out how closely and legitimately dependent a subtle constructive satirical sense is upon an

Anthology of Poems on Affairs of State: Augustan Satirical Verse
edited by George de F. Lord
University Press, £19.25 and £8.00
ISBN 0 300 01620 4 and 01717 0

This *Anthology of Poems on Affairs of State* is a delight. Moreover, the paperback at £3.80 against well-nigh £20.00 for the hardback is a great bargain: 800 pages, handsomely printed and illustrated, of Augustan satirical poems from the Restoration of Charles II to the death of Queen Anne in good texts and with excellent annotation in substantial yet economical headnotes and footnotes. It brings together the best of the seven large volumes which have been appearing during the last decade, and the best means of having the *saeva indignatio* of Marvell, Dryden, Rochester, Oldham and Swift, but also the lighter satirizations practised by a host of minor men of great skill from an age whose high standard of sheer quality there in the ways of English satirical verse, alive to the variety with which it could swing and swing.

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Andrew Marvell



The Earl of Rochester

imaginably credible public language of praise, so that the imposition of satire today, careering from the scabrous to the lachrymose, can be understood as a consequence of our having so little by way of a vocabulary of praise that dispraise becomes stultified, has nothing witty to reform from within, and so has to flee to melodrama. But *The History of Insipid* should remind us, too, that an anthology such as this can offer one of the very best (most living) ways of apprehending the life and thought, the conduct and misconduct, of an age.

But there is a but. For if this series of books offers so richly accessible a history without insipidity, why has the offer been so little grasped but offhandedly set aside? As someone who has bought the volumes in this very expensive series as they came out, I am conscious that neither historical nor literary studies have, apparently, been much affected by it. There ought to have been here a living

instance of the interdisciplinary common pursuit of true judgment; yet there seems to be no such pursuing, leave alone any seizing. To put it simply, there does not seem to have been a result of this large editorial effort and achievement, an advance—historically or critically—in defining and refining our sense of the relation between poetry and the age; an advance beyond, say, Christopher Hill's pioneering and fascinating essay on Marvell thirty years ago.

In the latest number of *English* (a magazine which under his editorship is likely to be both vigorous and scrupulous), Martin Dodsworth makes this point in a succinct respectful review, of Volume VII of the series: "We await someone to show us how this mass of material may be used in the interests of literary understanding." Why exactly are we waiting to wait? Because of the stultifying effect of two allied assaults, within history and literature, upon the sense of fact. For *Poems on Affairs*

of State is now, as it was 300 years ago, above all a monument, not only of facts but to fact; it rests upon the assurance that both history and literature embody a vigilant sense of fact. But history, like literature and literary study, has recently become infatuated with not just a scepticism but a pyrrhonism about the possibility of fact. Historians go about telling each other and us that their writings are no less swiftness of fact than those of experimental natural scientists; and literary men bridle at any suggestion that literature positively profits from hiding itself with a sense of fact (which it can of course then pointedly sabotage with irony or surrealism).

Again and again the notes in *Poems on Affairs of State* bring home to us—or would do so, in a world attuned to other forms of music than the fictive music of *Ragtime*—how supremely cunning it can be for poetry to avail itself of a *trouvaille*, a discovered fact and not an invented fiction, and to find within a *trouvaille* a truth. But we will wait in vain, for someone to show us how such material, such momentous matters of fact, may be used in the interests of literary understanding, until we recover an unpyrrhonist and unsuspicious understanding of the nature of literary understanding.

Meanwhile, this anthology is a triumph, even if as yet it has been defeated by the climate.

Fame is not founded on success: Though victories were Caesar's glory, Lost battles made not Pompey less, But left him stilled great in story. Malicious Fate doth oft devise To beat the brave and fool the wise.

Christopher Ricks

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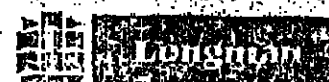
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Price £7.50 net Cased Paper £4.50 net

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Six minor Augustans

The Social Milieu of Alexander Pope
by Howard Erskine-Hill
Yale University Press, £9.75
ISBN 0 300 01837 1

The Social Milieu of Alexander Pope offers well-documented biographical essays on six minor figures of the Augustan age.

The first and most satisfying of these essays concerns John Dryden, the "Man of Rose" whom Pope immortalized in the *Epistle to Bathurst*. Mr Erskine-Hill offers new facts about Dryden's family, cites legal documents which illustrate his philanthropic work, and gives a full account of his contribution to the townscapes of Rossetti-Wye. This is a convincing and memorable portrait; and it defines, with Augustan astuteness, the connexion between the poet's individual character and a background emblematic of his achievements.

The subject of the longest essay is John Caryll, the Sussex landowner to whom *The Rape of the Lock* was "due". Much of this essay is devoted to the literary and political career of Caryll's uncle, who from 1694 to 1711 was Secretary of State at the court of St. Germain. That approach finds its justification, however, in Erskine-Hill's judicious and sensitive account of the younger Caryll's unostentatious fidelity both to the Jacobite cause and to an inherited ideal of public hospitality.

The third essay offers as contrast a portrait of Peter Walter, the notorious attorney whom Fielding caricatured as Peter Pounce. Erskine-Hill produces evidence which tends to support the Scribblers' accusations against Walter; but he also demonstrates, by quotations from Walter's epistolary prose, that this satirist's target was himself a malicious and sardonic observer with the wit of a Jonsonian rogue.

Erskine-Hill is less successful in his fourth essay, which focuses on the rather colourless figure of William, Lord Digby. Digby is of some interest, however, as a "Christian nobleman" of the Augustan period; and his life and letters illustrate the problems of conscience which new political and intellectual developments created for such men.

Erskine-Hill's unemphatic style serves him better in the essay on Sir John Blunt, the chief projector of the South Sea Company. Only a scrupulously unadorned presentation could give plausibility to that meeting of individual and collective hysteria in which Blunt's career reached its zenith. Having established a solid foundation by describing Blunt's long-standing rivalry with the Bank of England, Erskine-Hill's deconstruction of the crisis by quietly comparing Blunt's methods with those of John Law.

The last essay has, in Ralph Allen of Bath, the most interesting subject of the six: Fielding's satirical portrait of Walter in *Joseph Andrews* was less reductive than his simplistic celebration of Allen in *Tom Jones*. The value of Erskine-Hill's work on Allen has been somewhat reduced by the appearance, since he drafted this essay, of Boyce's full-scale biography. The *Biographical Dictionary* could hardly be bettered, however, as a short account of Allen's achievements.

There was a time when biographical essays of this sort might have been published, without preface or apology, in a book entitled *Six Augustan Portraits*. Erskine-Hill and his publishers have judged it necessary, however, to present them as "the first half of a two-fold design to explore from different but finally complementary viewpoints the civilisation of our English 'Augustan' period." Justification for this claim is provided, within this volume, by three concluding chapters which discuss social themes in the work of Pope but these chapters, which owe much to Maynard Mack and Raymond Williams, add little to the book's real value.

D. W. Lindsay



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The play's the thing

Twelfth Night
edited by J. M. Lothian and T. W. Craik
Methuen, £5.00 and £1.25
ISBN 0 416 17950 9 and 17960 6

Shakespeare Survey 28
edited by Kenneth Muir
Cambridge University Press, £7.50
ISBN 0 521 20837 8

Shakespeare: Measure for Measure
by Nigel Alexander
Edward Arnold, £2.20 and £1.20
ISBN 0 7131 5809 3 and 5810 7

Professor Craik has undertaken the difficult task of revising the late J. M. Lothian's text and commentary of *Twelfth Night* in the Arden Shakespeare series with great sensitivity. The introduction generously "includes almost everything the late Professor Lothian designed to include, but with a more up-to-date sense and enthusiasm are everywhere apparent. His analysis of the play as a remarkable combination of romantic and boisterous comedy combined with his challenging sense of the theatre makes this an excellent edition."

Shakespeare Survey 28, on the other hand, disappoints. The central theme for this year's volume, "Shakespeare and the Ideas of his Time", attracts an impressive list of international contributors, but the essays generally fail to stimulate. The reason for this perhaps lies, as Professor Schoenbaum very suggestively points out in the opening essay, in the fact that it is probably "an illusion, under the best of circumstances, to hope to say anything excitingly novel about one of Shakespeare's major plays. The excitingly novel has a way of being excitingly wrong, or tendentious, or beside the point. . . . Of course an alternative to being excitingly off-base is to be correctly dull."

It is difficult to resist applying

such nicely ironic antitheses to the essays themselves which vary in both quality and scope, from Ernest Schanzer's summary and unexciting "Shakespeare and the Doctrine of the Unity of Time" to R. F. Hill's longish and sensibly correct "The Merchant of Venice and the Pattern of Romantic Comedy". Schoenbaum himself in his "Richard II and the Realities of Power" argues "for a most adjustment of interpretative emphasis" in a re-examination of the Essex putsch and of the *Realpolitik* of the play's first act which enables us to speak of Shakespeare the political realist. This, as Schoenbaum notes, is to scratch the surface of a very complex topic, to which Professor Hurstfield's following contribution adds a valuable historical insight. Focusing on Robert Cecil, Hurstfield's "The Politics of Corruption in Shakespeare's England" contrasts the Tudor and Jacobean systems of government and their respective potential and inherent corruption. Taken together these two essays offer considerably more than their modesty claims.

The next two essays provide widely differing approaches. Morris Weitz in "Literature without Philosophy: *Antony and Cleopatra*" examines what he calls "the imagery of transformation" — for example, Enobarbus's "Age cannot wither her" — to prove that the play "is not a philosophical drama: it neither makes nor includes any general claim about man and his world. Rather it is a tragedy of two particular who instance no universal applicable to all". More interesting Professor Eliot's "Self-Consciousness in Montaigne and Shakespeare" analyses the gradual development of self-awareness in Shakespeare's characters against the background of the *Essays* and raises several important and fascinating questions at the same time as it places Ralph Berry's later discussion of Hamlet's

question of legal conscience in his excellent study. He writes with an acute sense of what a play is and how it is, and his reading of *Measure for Measure* as "a very different kind of comedy" in which the triumph of form reflects "the structure of Renaissance philosophical thought (the distinction of law and grace, its union of the tripartite life, the *doux* of the graces)" demands close attention. The brief introductory chapters are precise, thoughtful and excitingly correct.

Martin Coyle

Among this week's reviewers

Michael Balls is senior lecturer in the department of human morphology at Nottingham University Medical School; he is co-editor of *Cell Differentiation*.

A. O. J. Cockshut is G. M. Young lecturer in nineteenth century English literature at the University of Oxford and is author of *The Achievement of Walter Scott* and *Truth to Life*.

Martin Coyle lectures in English at University College Cardiff; David Dalches is professor of English at the University of Sussex;

Watson Fuller is professor of biology at the University of Keele; John Holloway is professor of modern English at the University of Cambridge; his publications include *The Landfallers and Wood and Windfall*;

C. J. Isham is reader in applied mathematics at King's College London and is a co-editor of *Quantum Gravity—An Oxford Symposium*;

Frank Kermode is King Edward VII professor of English literature at the University of Cambridge;

David W. Lindsay is a lecturer in the department of English at the University College of North Wales; Jack Lively is author of *Social and Political Thought of Adam Smith*, *Quakerism*, *The Enlightenment and Democracy* and is professor of politics at the University of Warwick;

Edwin Morgan is reader in English at the University of Glasgow;

Christopher Ricks, author of *John and Embarassment* is professor of English at the University of Cambridge.

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BOOKS

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Handbook of Elizabethan and
Jacobean Literature
by James E. Ruoff
Macmillan, £5.95
ISBN 333 19150 1

Shakespeare: A Study and Research
Guide
by David M. Bergeron
Macmillan, £5.95 and £2.50
ISBN 333 19387 3 and 19388 1

It is difficult to know what to say about literary handbooks. They are useful, certainly. They are to be looked up when we feel the need of checking certain facts, seeking out opinions or finding out quickly what the general state of knowledge in a particular area now is. Whether these two books provide services for the student that no other existing books provide is another question. There is an enormous number of guidebooks, commentaries, surveys, histories and other aids to literary study, and it can hardly be said that either of these new books is desperately needed or "fills a long-felt want". But since they are here, I am glad to have them on my shelves, knowing that at some time or another I shall find at least the first of them handy to look something up in quickly.

James Ruoff's book deals with literary genres (e.g. biography, chronicle play, courtship literature, pastoral), some chronological categories within the period (e.g. Caroline drama) and individual works, all arranged in alphabetical order. The entries on authors provide biographical, descriptive, critical and bibliographical information, and tentatively the critical observations tend to be over-simplified. Sometimes a much debated point is dealt with in a brief phrase. Can Milton really be described as "an ardent Calvinist"?

Sometimes an account of a critical controversy is altogether too off-

hand. Still staying with Milton, we note that Ruoff twice misquotes Eliot's phrase "dissociation of sensibility" as "dissociation of sensibilities", in giving an account of modern controversies about Milton that will not mean much to the reader who is not already well informed on the subject and a reader who is informed will be irritated by its simplifications. Of course there is much here that is accurate, clear and helpful. But the reviewer of this kind of book can only go through looking for entries on subjects he knows well, and see what the author has done. This may be unfair, but it seems inevitable.

Thus I find Professor Ruoff misleading in his account of the sources of the Authorized Version of the Bible. I am surprised that in his bibliography of Hobbes he makes no mention of Leo Strauss's *Hobbes's Political Philosophy*, Howard Warrender's *Political Philosophy of Hobbes* or the important collection of essays on Hobbes edited by Keith Brown. In the entry on King Lear D. G. James's *The Dream of Learning* is ascribed to J. F. Danby, and Danby's *Shakespeare's Doctrine of Nature* is not mentioned. Professor Ruoff knows only of Bullen's 1887 edition of John Marston, and does not mention the edition of H. Harvey Wood. He has nothing to say about A. L. Rowse's theories about Shakespeare's sonnets and regards Thomas Tyler's book of 1858 as the last word about the identity of the "dark lady".

As the book is called a handbook of Elizabethan and Stuart literature, and the Stuarts ruled over Scotland as well as England, we might expect Scottish literature of the period to have been mentioned. Professor Ruoff knows that William Drummond of Hawthornden, George Buchanan (who wrote mostly in Latin), and that is all. No Alexander Montgomerie (who helped to educate King James VI of Scotland and I of England and was a fine and original

poet), none of the three Scupills (one of whom changed the course of Scottish poetry), and, worst of all, no mention of that great translator of Rabelais and Marlowe's man with words, Sir Thomas Urquhart. Yet it is all too easy to fault a reference work of this kind. In spite of some omissions and oversimplifications, it contains a mass of useful and accurate information.

David Bergeron calls his book a "study and research guide", but "research" is clearly the wrong word. Its style and level would in this country be considered suitable for sixth-formers. The account of Shakespearean criticism and scholarship is breezy and unsophisticated, and certainly any student contemplating "research" on Shakespeare should be well beyond this. But then it is clear from his advice on how to write a "research paper" that Professor Bergeron is thinking simply of a rather elementary critical essay, and indeed submits one as an example of what a research paper should be. The advice he gives on how to write such an essay, complete with the exhortation to use 4in by 6in index cards, is not what I would give to my students, but this is probably a question of *de gustibus*.

I am sorry if this sounds patronizing. The book is essentially a genial walk through the material on Shakespeare available to the student, and some students will no doubt find it useful. It has only a fraction of the material contained in Campbell and Quin's *Shakespeare Encyclopedia* (first published in the United States, as *The Reader's Encyclopedia of Shakespeare*) which seems to me the best Shakespeare reference book in existence. But it has a more limited and more specific aim, and I suppose we ought to respect a study-aid that knows its own limitations.

David Dalches

Period pieces

The Poetry of the Thirties
by A. T. Tolley
Gollancz, £6.50
ISBN 0 575 01976 X

"The Thirties" is still a phrase that has strong and often emotional associations, and the chief hazard in writing about the literature of that decade must always be how to avoid cliché impressionism or generalizing clichés. Professor Tolley's book passes the test very well, especially in the way he deals with the "poetry and politics" theme which was clearly unavoidable but which he teases out with both perception and common sense.

His method is chronological, literary-historical, a well-documented survey not only of the poets and their volumes but of the many influential magazines and anthologies of the period from *New Signatures* and *New Verse* to *The Faber Book of Modern Verse* and *The New Apocalypse*. Within the chronological framework he gives himself sufficient space to quote and discuss a very fair number of poems.

The comments are usually judicious, not hegemonic by any bias in theory (except perhaps an imperfect sympathy with surrealism), and expressed at times with a candour verging on the contentious when some longer or more important poems are discussed. The sense of the decade's engagement-agonies comes up for evaluation. He is particularly hard on the hapless Cecil Day Lewis, whose sequence *Tramontana Poem* is called "perhaps the most gaudy and anachronistic expression of political-cultural renewal to be found in the whole period", and who is blamed elsewhere for "naïve crudity of outlook", "blinkered sensibility", and "invertebrate politeness". On the other hand, he gives high (and deserved) praise to Louis MacNeice for his honesty and "acceptance of limited goals for his poetry", singling out *Autumn Journal* as at least one

convincing example of work coming from the thirties' image of poet as journalist or reporter. The pages on William Empson and John Betjeman are intelligent and helpful, and George Barker is not dismissed although Tolley obviously finds him fairly awful.

One disadvantage of the historical approach is that an important poet like Auden, who produces a succession of books throughout the decade, cannot be given as much prominence as he ought to have. Tolley does his best with this, having three main discussions of his work, together of course with a pervasive thread of reference to him, but it is not entirely satisfactory. What he has to say about Auden, however, is to the point, and he brings out the Englishness of the poet in a persuasive way. Despite the doomy satire, the ruined boys and the dowers with Roman noses, despite the whole sense of an upper middle-class come to a moment of historical crisis, Auden's nostalgias and affections, even one might say fixations, give the departing era a peculiar glow and tang. It is one of Tolley's themes that not only in Auden, but also in others such as MacNeice and Betjeman (and even Day Lewis is given a pat here), what we get is an almost anti-political, certainly anti-radical feeling for a vanishing society. "This is one of the things", he claims, "for which we value them most." There is a lot of truth in this, even though the book does not fail to take fully into account the equally important pressure of contemporary events on the poet's attention: unemployment, fascism, communism, Spain.

Although it might have been difficult to fit them into his book, it seems a pity that Laura Riding and Hugh MacDiarmid are not included in the discussion (except in passing). Laura Riding's *Collected Poems* of 1938 is one of the most remarkable volumes of the decade, and Hugh MacDiarmid brought out four important collections during the period. But otherwise this is a well-argued and often illuminating survey of the verse of the thirties.

Edwin Morgan

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Applications are invited for the following posts:

(a) Lecturer in Weaving and Embroidery

A practising artist-designer is required. An interest in Fashion is desired; and

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A practising artist-designer is required with commercial or teaching experience.

Appointments from 1st September, 1978.

Removal expenses assistance.

Salary scale: £3,216-£8,495 per annum.

Details from Chief Administrative Officer, Robert Gordon's Institute of Technology, Schoolhill, Aberdeen, AB9 1FR.

Courses

Further Education
Opportunities for the
Visually HandicappedThe Royal Normal College
for the Blind 1976/77

Residential full-time courses for men and women 18 years of age and over in general education (GCE's 'O' and 'A' level), business studies and piano tuning. Most students follow a foundation course in their first year. Students are normally sponsored by Local Authorities, the Department of Employment and various charitable organisations. Courses lead directly to employment or to higher education. Entry is normally in September but there are usually places each term for May. Internal visits can also be arranged. Applicants are invited to spend a day and a half at the College to discuss their plans with members of the staff in February and in May. Informal visits can also be arranged. Applications should be sent to the Registrar, The Royal Normal College for the Blind, Rowton Castle, near Shrewsbury SY5 8EF. (Telephone 078 76 502.)

SUMMER SCHOOL
SURVEY RESEARCH METHODS

The SSRC Survey Unit will be holding another residential summer school on survey research methods at the University of Reading from 13 to 30 July, 1978. The course is designed as a general introduction to the subject. It emphasises the logic of survey analysis and analytical methods, but does not aim to meet the needs of those who require an advanced course in data analysis. The charge for those from British educational and non-profit institutions, and £240 for others. Further information from Mrs. M. Neighbour, SSRC Survey Unit, Regent House, 6th Floor, 88 Kingsway, London WC2B 8RH. Closing date for applications: 1st April.

EDGE HILL COLLEGE OF HIGHER EDUCATION
DIVISION OF IN-SERVICE STUDIESM.A.-READING STUDIES
(University of Lancaster)

Application forms and further information about this new course of advanced study for suitably qualified teachers, expected to be available from September, 1978, may be obtained from:

The Secretary, Division of In-Service Studies, Edge Hill College of Higher Education, Ormskirk, Lancashire.

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THE UNIVERSITY
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Brighton
PolytechnicSenior Welfare and
Accommodation OfficerAppointment
Grade M1 -
Salary Scale
£4,689-£5,250 p.a.

Applications are invited from suitably qualified and experienced candidates for the above post. The successful candidate will be responsible to the Assistant Director (Student Affairs) for the Polytechnic accommodation bureau and student welfare matters, particularly those emanating from accommodation. Duties to commence 1st April, 1978, or as soon as possible thereafter.

Further particulars and application forms may be obtained from the Bursar (A1/3), Brighton Polytechnic, Moulsecomb, Brighton BN2 4GJ. Tel. 0273-87304, to be returned not later than 19th March, 1978.

Kingston Polytechnic

Following the retirement of the present Registrar, Sir Robert Latimer, CBE, MA, applications are invited for the post of

REGISTRAR

The Registrar is the Chief Administrative Officer of the Polytechnic and Clerk to the Governors. Applicants should be well-qualified and have had senior administrative and managerial experience.

Salary £7,165-£7,843.

Details of the post can be obtained from The Director, Kingston Polytechnic, Penrhyn Road, Kingston upon Thames KT1 2EE. Closing date 29 March.

CARDIFF
UNIVERSITY COLLEGE

Applications are invited for the post of:

ADMINISTRATIVE ASSISTANT
in the Department of
Library Studies

Salary Scale: £3,216-£8,495 p.a.

Details of the post can be obtained from The Director, Kingston Polytechnic, Penrhyn Road, Kingston upon Thames KT1 2EE. Closing date 29 March.

Further information from The Secretary, Division of In-Service Studies, Edge Hill College of Higher Education, Ormskirk, Lancashire.

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Leicester Poly decides to appoint professors

by Sue Reid

Leicester Polytechnic is to create a number of professorial posts after almost a year of internal discussion. It will be only the third polytechnic to take this step towards parity with universities.

The decision was made by the governing body last month and will bring the polytechnic into line with the Polytechnics of Central London and Northern Ireland which have already created a limited number of professorships.

The title of professor was until recently reserved for the university sector but the situation changed after the 1974 Burnham report on non-university teachers' pay which recommended that polytechnics should be able to create professorial posts.

The Polytechnic of Central London had already gone ahead and instituted the title of professor in 1972 and the Northern Ireland Polytechnic was the first institution to establish professorships after the Burnham recommendation.

Paisley College of Technology, a Scottish central institution, and the Royal Military College of Science, are the only other institutions outside the university sector to have established professorial posts.

The new titles at Leicester will be open to present staff, outside applicants and to short-term contract professors involved in research work at the college.

A professorial review board has been set up to examine the need for each post. An appointments committee has been formed with three criteria of eligibility which cover a candidate's research contribution, teaching ability and professional standing.

Mr David Bethel, director of Leicester Polytechnic, said this week that he welcomed the establishment of professorial posts. Polytechnics were the only group of higher education institutions in the world without a professoriate.

This did not only apply to universities but a whole range of institutions, especially within the European Economic Community, he said.

European talks planned to discuss student exchange

by Brian MacArthur

Anglo-French and Anglo-German talks are being held at the British Council offices in London next week to discuss academic exchanges of undergraduates and post-graduates.

They are the culmination of meetings in Britain, France and Germany over the past two years. The two groups will be trying to clear obstacles impeding more exchanges between the three countries.

The French, in particular, will be seeking concessions from Britain to allow more French undergraduates into British universities. At a meeting in Paris last week, M Jacques Foulon, a senior civil servant at the National Office of Universities, which handles France's international academic exchanges, disclosed that there was some resentment that the French were not getting a fair deal in Britain.

The French claim was vigorously denied in London this week both by the British Council and the Cen-

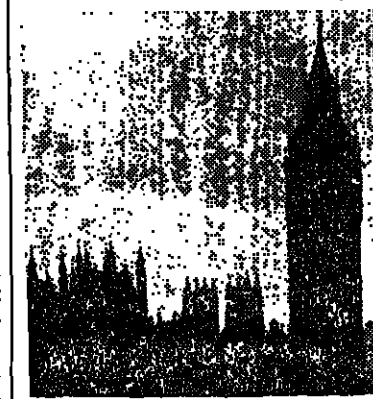
tral Bureau for Educational Visits and Exchanges. They pointed out that there were some 3,300 French students doing their year abroad in British universities and polytechnics in 1973-74, compared with about 1,600 British students in France.

There is no denial, however, of M Foulon's contention that there were only 180 French students in British universities and polytechnics in 1973-74, compared with about 1,600 British students in France.

Mr Christopher Cobb of Kingston Polytechnic said this week that there were 429 British polytechnic students in France in 1974-75 of whom 161 were on six month placements and 91 were doing industrial training. There were 343 French students in British polytechnics.

It was reported in *The Times* (February 20) that the British and French Governments were negotiating a scheme whereby students from countries that accepted many British students would not be required to pay tuition fees.

In Parliament



Defending universities against what he called a current form of attack, Mr Gerald Fowler, Minister of State for Education and Science, told the Commons that facilities at universities were not under-utilized.

He was replying to Mr Robert Kilroy-Silk (Ormskirk, Lab) who had wanted legislation to make universities open and comprehensive. He said a disproportionate amount of resources was devoted to the education of a relatively privileged élite, with facilities grossly under-utilized.

It would be far more efficient and egalitarian, he added, to merge all further and adult education into one system.

Mr Fowler said he could not accept some of those propositions. Over the years universities had done a good job in providing education at a cheap rate by comparison with international standards. He sympathized with the desire for wider opportunities in further and higher education.

The Government wanted to encourage developments which enabled a wider range of students to be admitted and a greater diversity of courses to be provided, but they had no proposals for legislation.

Sir George Sinclair (Dorking, C) wanted the minister to be categorical in issuing a warning that to make universities comprehensive with no criteria for entry would destroy most academic standards. Those countries in Europe which had tried this envied the academic excellence of United Kingdom universities.

Mr Fowler reminded MPs that the Open University, which was totally open, had high standards. He hoped they were not going to get an attack on the open and comprehensive principle.

Protesters disrupt ILEA overseas cuts meeting

by Stephen Cohen

Eighty students disrupted a meeting of the Inner London Education Authority's education committee on Tuesday to protest against plans to halve overseas student numbers in London colleges and raise their fees. They were cleared from the public galleries by police after two warnings to be quiet.

Earlier a group of about 15 students occupied the office of the leader of the authority, Sir Ashley Bramhall, and barricaded themselves in for 45 minutes. Police were called and the door was broken open. Their names and addresses were taken.

A third group of about 60 stu-

dents kept up a continuous chant at the front steps of the ILEA. They were cordoned off by police and office workers left in the building.

When the debate resumed, the opposition in the committee reported the proposals. Mr Ian Rankin, Mrs Janey Rees, a woman of the further and education subcommittee, "grasping the nettle" of students.

Mrs Rees said it gave pleasure to present the proposals when local authorities were under pressure at every area of expenditure.

How Rhodesians are victimized

from page 1

met all necessary requirements for entry. The plan was that Mr Dlamini would return to Rhodesia with his doctor brother in 1977.

As in most cases of disputed entry, there were many other complications. One was that Mr Dlamini arrived in Britain with a ten-year-old cousin who has been a dependent of his brother since 1972. She was not accepted as such by the Home Office and was deported with Mr Dlamini on Monday.

He himself was deported fundamentally because immigration officials did not believe he was genuine in his intention to return to Rhodesia, a requirement introduced in new regulations governing entry in October 1975.

The point is that he was found wanting in the light of the same entry regulations which are applied to foreign students generally and without any recognition of the problems involved in being a black Rhodesian in search of an education. By applying those regulations, no matter how light or heavy-handedly, Britain was denying special responsibility.

The situation arises because of that change in Government regulations. Ever since the Lagos Commonwealth Prime Ministers' Conference of 1966 Britain has had a special programme for Rhodesian students, with grants for study provided by the Ministry of Overseas Development. Entry requirements were far more lenient than for other foreign students.

ODM grants were at first available only at degree level. But the real shortage in the supply of places in Rhodesia began at A level and from 1972 awards were made available for sub-degree work. At the same time, the number of applications swelled enormously.

To begin with, anyone who had an ODM grant had to apply to Britain and then apply for a requirement was changed. Applicants were now meant to fix their grants while in Rhodesia. Many potential did not know this and simply up in Britain at the beginning of the 1975/76 academic year. Simultaneously, some Rhodesians in Britain were in a hurry to leave their country more young Rhodesians often on the basis of assurances of places and grants. It was to force the Government into providing a greatly programme of awards. A applicants, some of them up for higher education, duly as the unwitting pawns political game.

The British Government's response was to increase the available through the ODI are now 1,100 Rhodesians here on grants—while at the same time clamping down on requirements. From last October Rhodesian students have met the same entry requirements as other foreign students. It is important of these are must have a place in a college of ability to support themselves while here and an intention to return to Rhodesia. At the moment, with the year well under way, the seeking entry has divided the unfortunate Mr Dlamini, who even asking for a grant, is caught by the new regulations. It is believed that some of other Rhodesian Africans have refused permission to enter purposes of study since October hundreds of other young Rhodesians may find themselves in a position at the start of the academic year.

Further teacher cuts planned

from page 1

career and the quality of entrants to training fell?

● To what extent should a policy of favouring recruitment of new entrants to the profession in preference to married women returners and re-entrants be appropriate in a time of contracting demand for teachers?

STUDENTS IN TEACHER TRAINING OUTSIDE UNIVERSITIES*

Initial Training	1975-76	1976-77
BEd and certificate courses	12	12
2nd year	10	10
3rd year	10	10
4th year	6	6
TOTAL	38	38

Postgraduate courses	6
Private Overseas students	1
TOTAL INITIAL TRAINING	45

In-Service and Induction Training	12
TOTAL TEACHER TRAINING	57

* Excluding students at University Departments of Education, Colleges of Education (Technical) and Art Teacher Training Centres.

First principal

The first principal of the West London Institute of Higher Education is to be Dr John Kalle, and not Dr John Cundie as stated in *The Times* last week.

CRC urges special steps

Special steps should be taken to meet the needs of ethnic minorities in further education, the Community Relations Commission has recommended.

In a booklet published this week, *A Second Chance: Further Education in Multi-Racial Areas*, the commission said that colleges should make efforts to meet the special needs of groups such as Moslims, Ugandans, Asian refugees, or alienated young black people.

Staff should be trained for the needs of a multi-racial society and closer relations with communities outside the college should be developed, it said. Colleges advertise in minority languages ethnic minorities should be consulted on governing bodies.

The booklet pointed out that students are hampered by inadequate grasp of English. It recommended that each should develop an effective language teaching programme. Colleges should look at "cultural assumptions" and teaching methods to make them presenting the material in the best possible way.

Boyle calls for more discussion time

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claimed the DES was "out of touch" with the structuring of degree courses. Many students had dissertation work to do in the vacations. At Leeds he estimated that 4,000 student days were spent each year on individual field work. The universities had not been asked to provide the DES with any information on student vacation work before the Government took its decision on grants and social security payments.

NEXT WEB

George Tolley: polys
Peter Wilby on UEA
Recreation and tourism
Bryan Wilson: Pyramids
J. F. Sullivan: Glittering
H. J. Eysenck on psychology testing

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Colleges of Higher Education



SENIOR APPOINTMENTS

Applications are invited from well qualified and experienced candidates for the following appointments in this College of England Colleges of Higher Education (1,800 students). The College prepares undergraduate and post-graduate students in a wide range of disciplines. About one third of each year's intake are intending teachers and since all departments are involved in some degree in teacher education, including a very wide range of disciplines. All appointments are for full-time positions. All appointments will be in accordance with the most recent report of the Pensions Committee. Further details and application forms may be obtained from the Principal, The College of Ripon and York St John, Leazes Road, York YO1 7BS. To whom completed application forms should be returned to arrive not later than 20th March, 1976.

(a) HEAD OF DEPARTMENT GRADE V
(£7,995 to £8,271)

Head of Department of Mathematical and Scientific Studies combining activities of the Department of Biology, Chemistry, Mathematics, Physics and Rural Science.

(b) HEAD OF DEPARTMENT GRADE IV
(£6,756 to £7,032)

Head of Department of Drama, Film and T.V., Human Movement Studies and Music.

(c) PRINCIPAL LECTURER
(£5,840 to £6,842 and to £7,570)

To take responsibility for the French Section within the Department of Literary and European Studies.